SERMONS OF CHRIST HIS Last Discovery of Himself,

Of { *The Spirit and Bride.*
The Waters of Life.
And,
His free Invitation of Sinners to come and drink of them.
From Revel. 22. 16, 17.

By WILLIAM GREENHILL, an unworthy Servant of the Lords.

He that refuseth instruction, despiseth his own soul, Prov. 15. 32.
The heart of the prudent getteth knowledge, and the ear of the wise seeketh knowledge, Prov. 18. 15.

LONDON.
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Elisabeth
Lamminge
ten Cooke
166:

John Elias's Book
London June 5th 1821

TO ALL
His Christian Friends,
More especially
To those, the Author of these Ser-
mons walks with, in the Fellow-
ship of the Gospel, doth
he Dedicate the
same.

TO THE READER.

THat theſe *Sermons* ſee the Light is more from the *Auditours* than the *Author of* them. Some being affected in hearing were importunate to have them publiſhed, urging they might bee of uſe, not only to doubting *Saints*, and deſponding *Chriſtians*, but alſo to thoſe were *dead* in Sins and Treſpaſſes. Hereupon after ſome ſtruglings in my ſpirit, I was willing to expoſe my ſelf to Cenſure, rather than to grieve my *Friends* by a denial,

and with-hold those Truths by which possibly some poor Soul or other might gain some little Spiritual advantage.

Reader, although these *Sermons* were taken by the Pen of a ready *Writer*, and printed as they were taken, yet look not for that Spirit, Power, and Life, was in them when Preached. The Press is a dead thing to the Pulpit. A Sermon from thence is like Meat from the Fire, and Milk from the Breast; but when it is in Ink and Paper, it's only cold Meat and Milk, it hath lost its lively taste, though it may nourish and become a standing Dish, to feed upon daily. There is this benefit in Printing, that when the *Preacher* is absent, or dead, the *thing printed* may bee at *hand* and *serviceable*.

Reader,

Reader, if thou lookeſt for *high Notions*, *quaint Expreſsions*, *new Opinions*, *ſtrong Lines*, inticing words of mans Wiſdom, or any thing to pleaſe a fleſhly mind, I muſt ſay to thee, as *Peter* did to him in the *Acts*, Such ſilver and gold have *I* none, but what I have I give unto thee, *viz.* *plain* and *naked Truths*, according to the ſimplicity of Chriſt and the Goſpel. Wouldeſt thou know what is to be had *here*? If thou be ſhaken in theſe ſtaggering times, *here* thou maiſt ſee what a *Root* Chriſt is, bearing up all. If thou ſtumble at Chriſts meanneſs in the World, *here* thou ſhalt underſtand of what Royal Deſcent he was. If thou be in the dark, and know not the right way, *here* maiſt thou behold Chriſt a glorious *Star* to direct thee.

thee. If thou be dull and ſad, *here* mayeſt thou hear the ſweet *Voyces* of the Spirit and Bride to quicken and comfort thee. If thou bee thirſty, *here* is water, and Water of Life prepared for thee. If thou be ſinful, and ſo ſinful as thou feareſt Chriſt will not ſave thee, *here* ſhalt thou finde many clear demonſtrations, how willing Chriſt is to ſave ſinners. If thou finde not a willingneſs in thee to have Water of Life, *here* is diſcovered how that willingneſs may be wrought in thee. If thou bee ſecure and ſleepy, *here* are tidings of Chriſts *coming*, of what concernment that is, and what preparation thou art to make for it, which may help to awaken thee. In a word, here thou haſt the laſt diſcovery the Lord Chriſt gave forth of himſelf, and of his mind.

He

He had oft before diſcovered himſelf what he was, as to be the *Meſsiah*, Joh. 4. 25, 26. to be the Reſurrection and the Life, *Joh.* 11. 25. to bee the Bread of Life, *Joh.* 6. 35. to be the Light of the World, *Joh.* 8. 12. to be the good Shepherd, *Joh.* 10. 11. to be the true Vine, *Joh.* 15. 1. to be the Way, Truth, and Life, *Joh.* 14. 6. to be Alpha and Omega, and here he ſaith, *I am the Root and Off-ſpring of Davvid, &c.* which being the laſt declaration of himſelf, doubtleſs hath ſomething conſiderable in it, as will appear in the Work it ſelf.

William Greenhil.

Stepney the fifth of the ninth Month.
1655.

TO

His dearly beloved Brethren, and Fellow Members of that Body (the Church at *Stepney*) of which Christ is the Head,

Grace, Mercy, and Peace from God our Father, and Jesus Christ our Lord, be multiplied unto you.

Brethren:

YOu are here presented with that in Print which before you have heard Preached unto you, but I hope the impression of it is not only in these Papers, but that it is already in your hearts; It was a glorious commendation that Paul *gave of his* Corinthians, 2 *Epist.* 3. 2. *Yee are our Epistle written in our hearts, known and read of all men, for as much as yee are manifestly declared to be the*

Epistle

Epiſtle of Chriſt miniſtred by us, written not with Inke, but with the Spirit of the living God, not in Tables of Stone, but in fleſhy tables of the heart.

What is the end of our faithful Paſtors Preaching, and of our Hearing, but that we may be the Epiſtles of Chriſt?

You have here preſented to your view ſome of the laſt words of Chriſt, wherein you have a Declaration of what he is, the Root, and the Off-ſpring of David, Davids *root in regard of his Deity, and his Off-ſpring in regard of his Humanity; we have need to hear of theſe Truths again and again, eſpecially in ſuch days of Apoſtacy, and falling away from the Faith as we live in, many denying the Lord that bought them, by which wee may ſee the Scripture fulfilled, that ſaith,* In the latter days many ſhall depart from the Faith; *and in* 2 Pet. 2. 1, 2. *the Apoſtle plainly ſpeaks, that as there were falſe Prophets of old, ſo there ſhould be falſe Teachers that ſhould creep in, who privily ſhould bring in damnable Hereſies, even denying the Lord that bought them; and many ſhould follow their pernicious ways, by reaſon of whom the way of truth ſhould be evil ſpoken of.*

You have here likewiſe a ſweet and bleſſed invitation of the Lord Jeſus to poor thirſty Sinners, that they would come and take of the Water of Life freely; O therefore let us not ſtand off, but come, although we have no money, for little do we think what prejudice our Soules do receive, becauſe we go no freelier to

Jeſus

Jeſus Chriſt, to receive of the things that hee hath purchaſed, and is ready to give out unto us; you are called out of the World, even to the obtaining of the glory of our Lord Jeſus Chriſt.

You are the Members of Chriſt, 1 Corinth. 6. 15. *yee are the Temples of the holy Spirit,* 2 Cor. 6. 16. *you ſtand in near relation to God and Chriſt, as being his* Friends, *his Brethren, his Children, his Spouſe;* -- *Yee are his* Portion, *his Jewels, his peculiar Treaſure, his Vine-yard, his pleaſant Plant, his Glory,* Iſa. 4. 5. 1 Pet. 2. 9. Yee are a choſen Generation, a Royal Prieſthood, a holy Nation, a peculiar People.

It being thus, what flows from hence, or what doth this call for at our hands? but that we labour to ſhew forth the Praiſes of him who hath called us out of darkneſs into his marvellous light. Therefore let us not walk after our own luſts, but walk in the fear of God, as the Churches did, Acts 9. 31. *Yee are the children of the light,* 1 Theſſ. 5. 5. *therefore let us walk in the light; yee have a Spiritual life begotten in you, who once were dead, therefore let us walk in newneſs of life,* Rom. 6. 4. *let us walk in, and after the Spirit,* Gal. 5. 16. *in good works,* Epheſ. 2. 10. *in love,* chap. 5. 2. *Circumſpectly,* verſ. 15. *yea let us walk honeſtly towards them that are without,* 1 Theſ. 4. 12. *Let us walk in the truth,* 3 Ep. Joh. 4. *let us walk in the ſteps of good men,* Prov. 2. 20. *yea let us walk even as Chriſt himſelf walked,* 1 Joh. 2. 6. *And that we may do ſo let us mind*

our

our rule, Gal. 6. 16. *and then we ſhall walk in ſome meaſure worthy of our Vocation*, Eph. 4. 1. *This will make much for the glory of God and Chriſt here in the World; by it we ſhall adorn the Doctrin of God our Saviour*, Tit. 2. 10. *It will make much for the comfort and joy of him whom God hath ſet over us, that watches for our ſouls*, Joh. 3. 4. *yea, your holy walking, and godly converſation may be a means for the converſion of others, and bringing them in to Jeſus Chriſt*, 1 Pet. 2. 12. & 3. 1, 2. *And by doing thus, we ſhall not only maintain our Fellowſhip one with another, but with the Father, and the Son*, 1 Ep. Joh. chap. 1.

Beloved Brethren, I ſhall not need to put you on to the ready entertaining of theſe choice Truths that are here delivered, they being already written in your hearts; you cannot but receive them with joy; and in ſo doing you anſwer the end and labours of him who is dear unto you, that preacht them, and likewiſe the end of him who did tranſcribe them.

Brethren farewell, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace ſhall be with you. 2 Cor. 13. 12.

So prays your dear Brother who affectionately loveth you, and is deſirous to ſerve you in the Lord.

R. VV.

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Christ the Root of all.

Rev. 22. 16.

I am the Root, and the Off-spring of David, &c.



Christ having sent his Angel to testifie several things unto the Churches, Tells them what he is, *I am the Root and the Off-spring of David, the bright and morning Star.*

These words, *I am the Root and the Off-spring of David*, are a Riddle, and a seeming contradiction: For Christ to bee the *Root* of *David*, and the *Off-spring* of *David*, seems very improbable and contradictory; much like that speech in the 22. of *Matth.* latter end, where Christ said, *The Lord said unto my Lord, If David call him Lord, how is he then his Son?* They could not tell what to make of it; So its probable, when many read these words here, Christ is the Root of *David*, and the Off-

ſpring of *David* too, they know not how to untie this knot, and to reconcile this ſeeming contradiction; But if we plow with the Heifer of the Lord, with his Spirit, we many eaſily reſolve it.

Chriſt is the Root of *David*, as he is God, in his Divine nature; he is the Off-ſpring of *David*, as he is man: And in ſome ſenſe Chriſt as he is man, may be alſo the root of *David*; For Chriſts Humane nature was as well in *Jeſſe* the Father of *David*, as in *David* himſelf.

You ſee here, Chriſt is termed a *Root*, *I am the root of David*: Of that I ſhall ſpeak at this time, and it is not in vain, that the Scripture doth ſet out Chriſt by this expreſſion (a Root) for there are ſundry reſemblances wherein the Lord Chriſt is like unto a Root.

Wherein the reſemblance lies between Chriſt and a Root.

Firſt, you know a Root is a thing hidden in the earth, ſecret, and not obvious to any eye; ſo the Lord Chriſt, take him eſpecially in his Divine nature, that is a hidden thing. As its ſaid of God, He is the inviſible God, ſo of Chriſts Divine nature, it is an inviſible nature. The Angels are not ſeen, ſouls are not ſeen, and God is not ſeen, and the Deity of Chriſt was not ſeen: It was hid under fleſh, under his humane nature. And Chriſts humane nature, Chriſt as man was a hidden thing? *Joh.* 1.10. *He was in the world, and the world was made by him, and the world knew him not*; The world did not know him to be the Meſſiah, to be the root of *David*: So in *Joh.* 16.3. *Theſe things will they do unto you becauſe they have not known the Father, nor me*; *They have not known me*; Chriſt was not known, but a hidden thing, a ſecret thing, like

like a root in the earth; as he saith of the Spirit in *Joh.* 14. 17. *Whom the world cannot receive, because it seeth him not, neither knoweth him*, the world did not see the Spirit, nor know the Spirit; so the world did not see Christ, nor know Christ---why, Christs humane nature, Christ as man, was hidden under afflictions, under reproaches, under poverty and meanness, and under scorn, and contempt, so that he was a root in the earth, he was a hidden thing.

2 A Root hath *life* in it, and the life is *principally* in the root of any thing: so in the Lord Jesus, there is life, and life principally in him. *Joh.* 5. 26. *As the Father hath life in himself, so hath he given to the Son to have life in himself*, Christ hath life in himself principally and eminently as the Father had. *Joh.* 1. 4. *In him was light, and that light was the life of men.* In this Root was life, in Christ was life. 1 *Cor.* 15. he is said to be a quickning Spirit, he hath life in him, and quickens others. *Joh.* 14. 6. he is *The life*, he is life emphatically above all others, he is a Root, he hath life principally and eminently in him.

3 The Root (you know) bears up the tree, the branches, and the fruit of the tree, the Root bears up all; *Thou bearest not the root, but the root bears thee*, Rom. 11. So it is the Lord Jesus Christ, this Root, that bears up all.

Christ bears up the world, Christ bears up the Church, Christ bears up heaven, he bears up all, *Heb.* 1. 3. *Upholding all things by the word of his power.* The Lord Jesus is the Root, I say, that bears and upholds all the whole Creation, Sion it self, and Heaven it self, are upheld by this

Root, the Lord Jesus Christ, but especially the Church here in this world, especially Sion, and the members of Sion, beleeving souls, *Joh.*15. *I am the Vine*, that is, I am the Root of the Vine, the Church is the Vine, and Christ is its Root, and he bears up the whole Vine, and all the branches, and all the clusters upon the Vine, hee bears them up, he is the Root of the Vine, so that Christ is a Root that bears up all, he did bear up *David*, his family, *David* and his Kingdome, he bears up Sion, and all the children of Sion.

4. Lastly, the Root doth convey life and sap, and nourishment unto the whole body, to all the branches: so it is the Lord Jesus Christ that doth convey sap and life, and nourishment unto all his body; every branch in the Vine, receives the vertue from the root of the Vine, and all have life from Christ, *I am come that ye may have life*, Joh.10. all life is from Christ, and all light is from Christ, *He is the morning star* (which we may speak of afterwards) and all nourishment is from Christ, he is said to be the *Head* of the Church, and the *Head* of the Church is the *Root* of the Church in the Scripture sense.

And from the *Head* is all influence of light, and of direction, and counsel, and motion, and comfort, all is from the Head, all is from this Root.

From Christ is conveyed all, *Without me yee can do nothing*; unless yee be in me, and have vertue from me, and derive all from me, you can do nothing.

Thus you see that Christ is a Root, the Root of *David*.

But there are some disparities, or things wherein Christis not like a Root.

What disparities there are between Christ and a Root.

First, A Root, take it in the litteral sense, the roots of trees, and plants, they are of a dying nature, decaying nature, and wil grow rotten and consume *Job* 14.8. *Though the root thereof wax old in the earth, and the stock thereof dye in the ground*; the root of a tree waxes old, and will dye and perish, and come to nothing: but Christ is not like a root in that sense, *For Christ he lives for ever*, Heb.7. This Root never dyes, never decayes, *Christ the same yesterday, the same to day, the same to morrow, and the same for ever*; The Root of *Sion* for ever, and the Root of *David* for ever.

Secondly, A root doth bear but one tree, suffices one or two, or three bodies at most; the root of a Corn, it may be will suffice for two or three, or half a dosen stalks, it cannot suffice for all: But Christ is a Root that suffices for all, for all *Sion*, for the whole world, for the Church, for Heaven: Hee is the Root of *David*, the Root of *Jesse*, the Root of *Abraham*, of *Isaac*; Hee is the Root of all the Prophets, and Apostles, of all beleevers, of all that have spiritual life in them, he is the Root of them all, so that this Root is of another nature than those roots.

Thirdly, Other roots are subject to the wills, and humors, and pleasures of men, they can dig up the roots of things, they can burn the roots, and abuse the roots, but Christ is not subject to the wills and humors of any, to be spoyled, to bee consumed. The Scribes and Pharisees, thought to root out this Root when they put him to death, but when he was in the grave, he saw

no corruption, he laid down his life, and none took it from him without his leave; And he rose again, *Rom.*1.4. and mightily declared himself to be the Son of God, by the Spirit of holiness; he declared himself to be a Root that man hath not power over: --So then you see for the opening of this word *Root*, these things do clear it,

Object. But here is an Objection, *You say Christ is the Root of* David, *and the Root of all, Why had not Christ himself a Root, and was not he from a Root, and how can he be the Root of all?* Isa.11.1. And there shall come forth a Rod out of the stem of Jesse, and a branch shal grow out of his Roots; *This is meant of Christ, that Christ should come out of* Jesse, *and* Jesse *should be the Root of Christ, and in the* 10.v. *it is said*, In that day there shall be a Root of Jesse, which shall stand for an Ensign of the people; *The same is said to be the Root of* Jesse, *which is said to be the* stem or branch of Jesse; --*How will these things accord?*

Ans. As I answered before, *Jesse* is the Root of Christ, according to his humane nature, and Christ is the Root of *Jesse*, according to his Divine nature; or if you will, Christ as Mediator was the Root of *Jesse*, and of all the godly. The words being opened, I shall give you this Observation, *I am the Root of David.*

Obser. *That the Lord Christ is the Root of Nature, the Root of Grace, and the Root of Glory.*

How will that appear? why he was the Root of *David* as a man, the Root of *David* as a Saint,

Saint, and the Root of *David* as glorified; *David* was now in heaven.

Hee was the root of *David* as a man, *Psal.* 119.73. *Thy hands have made me and fashioned me, O Lord*, saith *David*, I did not make my self, and my Parents did not make me, *But thy hands have made me, and fashioned me*; Thy hand hath made me such a creature, thy hand did curiously work me when I was in my mothers womb, that framed me, and moulded me, that ordered all my bones, and sinews and joynts, and parts, and faculties, and the like; Thy hand hath made me, the work of nature was from him, *He was the Root of Nature.* Christ the root of Nature.

And so likewise *He was the Root of Grace, and the Root of Glory*, saith *David*, Psal. 110. *The Lord said unto my Lord*; Why was Christ *Davids* Lord? because he had given him Grace, and made him his servant: Why his Lord? because he would give him Glory, *The Lord said unto my Lord, sit thou at my right hand*: Christ was *Davids* Lord because he gave him Grace, and would give him Glory: Hence it is that he saith in *Psal.* 84.11. *Grace and Glory will he give, and no good thing will hee withhold.* Well, I have grace, and I shall have more grace, and I have a humane glory, I am a King and a Prophet, and shall have greater glory, I shall have glory in the highest heavens; So that you see its true of *David*, *Christ is the root of his Nature, the root of his Grace, and the root of his Glory.* Christ the root of Grace and Glory.

Now this will appear for the general, *That hee is the root of Nature, and Grace, and Glory.*

How it appears that Christ is the root of Nature.

First, It will appear that Christ is the root of Nature, from the Creation and making of all things; He that makes all things must needs bee the Lord, and the Root, and the author and fountain of Nature, *Heb.*1.2. *By whom also he made the worlds*, why the world was made by Christ, Christs right hand, Christs arm was at work in the making of all the creatures; The world was made by him, therefore he is the Lord of Nature that hath made all.

Secondly, It appears he is the root of Nature, because he can blast nature at his pleasure; what saith Christ to the Fig-tree? *Never fruit grow more upon this tree*, did it not presently wither away? Christ dryed up all the moysture, dried up the sap, dried up the very root of the tree; why he is the very Root, and the Lord of Nature.

Thirdly, Farther, it appears, in regard that he hath the command of all Diseases, he cured and healed them; What Disease was there ever presented to Christ that he could not cure? He cast out Devils, cured Leprosies, and all manner of diseases, the woman that had spent all her estate with Physitians, and could do no good; the man that lay at the Pool of *Bethesday*, and could not be cured, yet Christ cures all Diseases; *He is the root of Nature.*

Fourthly, So likewise it appears from his raising of the dead; when men are upon dissolution, and nature going downward, the breaths gone, the soul is gone, the body putrified, it matters not saith Christ to *Martha, Thou shalt see the glory of God*, thou shalt see that I am the root of Nature, that I am the root of all, that I can call both the soul, and breathe breath into him, and

and raise him up; These are evidences that hee is the Root and Lord of Nature.

Secondly, Christ hee is the root of Grace, all Grace is from him, *Luke* 4.18. *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel, To preach it to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the Captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord*: Is not here Grace in all these? Yes, and all comes from Christ, Hee was annointed with the Spirit of the Lord to do these things. And more fully in *Joh.*1.14,16,17. *The word was made flesh, and dwelt among us, full of Grace and Truth*; but for whom was this Grace, and for whom was the Truth? saith *John, And of his fulness have all we received, and Grace for Grace*; Hee had a fulness of Grace, hee was the Author, the Root of Grace, the Fountain of Grace, the God of Grace, and this Grace was to be communicated, and derived unto others, *Of his fulness have we all received Grace for Grace: For the Law was given by Moses, but Grace and Truth came by Jesus Christ.* The Lord Christ is the root of Grace. *Rom.*5. 20,21. *Where sin abounded, Grace did much more abound, That as sin hath reigned unto death, even so might Grace reign through righteousness unto eternal life by Jesus Christ our Lord:* Sin abounded, I but Grace doth superabound; how comes it to superabound? *by Jesus Christ our Lord*: Grace must reign, as sin hath reigned, and it must reign by Christ, this Grace will send out so much Grace, that Grace will

Christ the root of Grace.

will reign, and out-reign sin, bring under sin; So then Christ he is the root of Grace.

Christ the root of Glory.

Lastly, Christ he is the root of Glory, there is none let into heaven but by Christ, none made glorious, but by Christ, 1 *Cor.*2.8. he is called the *Lord of Glory*, *They crucified the Lord of Glory.*

The Lord of Glory, because he was a glorious Lord in himself; The Lord of Glory, because he hath all Glory to dispose of: The Lord of Glory, because he advances whom he pleases to Glory, he will advance his Church unto Glory, all beleevers unto Glory; So that you see now, *Christ he is the root of Nature, the root of Grace, and the root of Glory.*

Now what remains, but that we should make some use of this point, and there are several things which will be observable.

Use First, If Christ be the *Root of Nature, of Grace, and Glory*, then we may all make use of that which *David* doth upon this account, in *Ps.*138. 8. *Thy mercy, O Lord, indures for ever, forsake not the works of thine own hand*; why, may not every one say, Lord I am the work of thy hands, thou hast made me a creature, Thou art the root of my nature? Lord, do not forsake me, but Lord make me gracious, as well as to have nature; bee the root not only of a natural life to mee, but the root of a spiritual life unto me, and be the root of Glory unto me; why thy hand hath made me; Thou hast made me a man, given me an immortal soul, indued me with understanding, and some wisdome and knowledge, Lord do not forsake me, leave mee not to the Devil, to the world, to my self;

But

But Lord, seeing thy hand hath made me a man, so Lord let it make me a new man; as I have a Natural life, so let me have another life, a Spiritual life; so every one when they are in straights and troubles, in darkness and afflictions, and think they are left of God, and Christ, let them use this Argument in Prayer, I am the work of thine hands, what wilt thou leave the work of thy own hands? why men will not desert the work of their own hands, thou hast not deserted the Creation, the Sun, Moon, and Stars, Night and day, Summer and Winter; why Lord, I am the work of thine own hands, do not leave me, nor forsake me.

2 Is Christ the root of Nature, of Grace, and of Glory? then whatsoever difference you see in men as men, in men as Christians, what difference soever you read of men in glory, it is all from the Lord Jesus Christ, it is from the root. You know that one Tree is higher than another, it is from the root; that one tree or branch is higher, or bigger than another, it is from the root of the Tree; that the differences are in the branches, and arms, and boughes of the tree, it is all from the root of the tree; so the differences that are amongst men, it is from the root. Christ he gives unto one man great parts, to another man lesser parts; he gives unto one man a strong judgement, a strong memory, admirable Elocution, to another man he gives not the same, the difference is in Christ, he is the root of Nature, and communicates what he please. So likewise the talents of Grace, he gives to one man one talent, to another man two talents, to another man five talents, the Lord is the root, and he makes one higher than another;

another; some men have choyse Gifts, and Graces, some one man hath more than ten other men have; it may be another man is beneath him in a degree or two, some are beneath a great deal; in Grace, some are Babes, some Children, some Young-men, some old Disciples.

So in Glory, the twelve Apostles shall sit upon twelve Thrones; in glory, some are like the Sun, some like the Moon, some like the Stars; where is the difference? the difference lies in the root, he communicates what he pleases, both in Naturals, in Spirituals, and in Glory.

3 If Christ be the root, then let us not bee high-minded, let none be lifted up with whatsoever injoyments they have; whatsoever gifts you have, whatsoever Graces you have, what Glory soever you look for, bee not lifted up, and the reason is plain here, and so *Rom.* 11. 18. *Boast not against the Branches*; Why, another man is a Branch as well as thou art, take man as man, he is a Branch in the Tree of Nature, and wilt thou boast thy self against him? boast not of thy wit, or beauty, or strength, or any Natural abilities thou hast, for thou beareſt not the root, but the root thee.

So, boast not of Spirituals, that you have so much faith, so much knowledge, so much patience, humility, and love, do not boast of these things, Christ is the root, and the root bears thee.

So, do not boast of what places you shall have in Heaven; the Sons of *Zebedee*, they would bee at the right hand, and at the left hand of Christ, when they came into his Kingdom; they would have such and such places, but know, the root bears

bears thee, be therefore humble and lowly, what thou hast thou hast received, why art thou lifted up then, as if thou hadst not received it? the root, the Lord Christ will call you to an account one day of what you have received, and how you have imployed the same; therefore remember thou hast all from the root, and nothing of thine own.

4 If Christ be the Root that bears up all, bee the root of Nature, Grace, and Glory, then let us fear to offend and provoke him; if a mans life, habitation, and maintenance depended upon some one man, would he not take heed how he provoked that man? doth not your *All* depend upon this root Christ, your Nature depends upon him? in him you live, and move, and have your beings, -- your habitations and maintenance depends upon him.

So for your Spiritual life, and Spiritual good, doth it not depend upon this Root? Is not hee the Root of Life, of all Spiritual life, and comfort, and blessings? Is not hee the root from whom you receive all Grace, all truth, and all comforts and good?

Do you not look through him to have your glory? why will you offend him now, and sin against him? O what a root is this that bears up all Nature, that bears up all Grace, and all Glory, and bears up all the Spiritual good of men and women, the root that bears up Heaven, and Glory and all! take heed I say, of trampling upon this root, of wronging Christ, of slighting Christ, of grieving Christ, of displeasing him any way, if he with-draw influences of nature, dye you must presently; -- if he with-draw influences of Grace,

in

in darkneſs you muſt ſit preſently; -- if he ſhould with-draw Glory from you, where would you bee but without doors?

5 Again, If Chriſt bee the root of Nature, Grace, and Glory, then let us make it our buſineſs to ſerve and honour him; is it not the duty of a Childe, coming from the loyns of his Parents, to ſerve them, and honour them? ſo it is the duty of every man, ſeeing Chriſt is the root of every man, it is the duty of every man to ſerve the Lord -- ſerve him with thine Eyes, ſerve him with thy Tongue, ſerve him with thy Hand, ſerve him with thy Foot, ſerve him with thy Underſtanding, ſerve him with thy Will, ſerve him with thine Affections, ſerve him with the whole Man, for thou haſt all from him as a man, let all then return to him; Waters that come from the Sea run back again to the Sea, and ſeeing wee all come from Chriſt, who is God, and the root of Nature, let us then work in order, and ſerve him.

But much more you that are Spiritual; hath Chriſt given you life, Spiritual life, quickned you when you were dead in ſins and treſpaſſes? Is Chriſt the root of all your Spiritual good and welfare? will you not ſerve Chriſt? what, will you be for the World, for Hell, and for Sin now? why Chriſt is your root, are you then his Vine, and will not live to Chriſt? certainly we ſhould ſerve Chriſt, and honour Chriſt upon this account -- and we would do it if we did well conſider, why I have my life of Faith, and of Grace, and of comfort, and I hope for Glory hereafter from Chriſt, and ſhall I not ſerve the Lord Jeſus Chriſt? I look for glory, therefore I will purifie my ſelf as

he

he is pure; Christ in you the hope of Glory, is he your root, and have you hope of Glory? then purifie your selves as he is pure; yea serve Christ with pure hearts, and pure affections, and pure conversations, live to the Lord Jesus, he is the root of Nature, the root of Spiritual life, and the root of Glory.

6 Again, if Christ be the root of all, then here you may know what your conditions are, what state you are in; tell me what root you are rooted upon, what root do you grow on; do you grow upon the old *Adam* still, or are you rooted upon Christ? If old *Adam* be your root, as hee is the root of Man-kind, of corrupt man, if you grow upon that root, you are no more than when you came into the World, your fruit is sour, your Grapes are wild Grapes, your Natures are corrupt, you are enemies to God, you are upon the root of bitterness, a root of death.

Nay, let me say, Are you upon Christ now, as he is God only, for Christ is the root of Nature as he is God, if you be rooted upon Christ as hee is God only, as he hath made you, if you be no more than this, you have marred your selves since he made you, therefore make inquiry whether you be rooted upon Christ as Mediator, as the root of *David*, as God-man, whether you have interest in Christ upon that account, and if it be, your fruit is good fruit, fruit becoming the Gospel, fruit worthy of Grace, and worthy of a man that is called, justified, and sanctified; other fruit you bare, now you bear such fruit as Christ did; those that are translated, and cut off from the old *Adam*, and ingrafted into Christ, they bear other fruit than before; therefore inquire what

what root you are upon, whether you are rooted into Christ, yea or no, that will yeeld a great deal of comfort unto you, if it be so.

7 Further, If Christ be the Root of Nature, the Root of Grace, and the Root of Glory, and of all, then this is great comfort unto every true Christian; why he is planted in Christ, and hee shall never dry nor wither away; in the 1 Psal. he speaks there of a Tree planted by the water side, that bringeth forth his fruit in his season, his leaf also shall not wither -- why, he that is a true Christian, that is intrinsically ingrafted into Christ, he is in such a root that hath life, water of life, and vertue, and is communicating continually unto the branches: *I am come* (in the tenth of *John*) *that you may have life, and that yee may have it more abundantly*: If thou be truly in Christ thou shalt have life, and have it more abundantly, thou art in a River of Water, thou art in a root that hath abundance of all Spiritual good, and Spiritual Blessings for you, therefore look to it that you be in Christ, and then you shall have vertue in him, your root shall never wither, it shall never decay.

8 If Christ bee the Root of all, then bee exhorted every one to get intereſt in this Root, get intereſt in him, and then your natures will be sanctified, get intereſt in him, and then you will have of all the fulnes of Christ, and you shall have of all his glory: Men and Women they labour to be rooted in the World, to be rooted in Sin, O how are men rooted in sin, rooted in wicked practices! how are they rooted in worldly things, and so intangled and fixt that there is no getting of them off, or out from the World! what

saith

ſaith the Apoſtle, 2 *Coloſ.* 7. ſaith he, *rooted and built up in Chriſt.* O *be rooted*, ſaith hee, but where? in Chriſt; it is good to be rooted in Chriſt, O labour to be rooted in him, rooted in the love of Chriſt, in the power of Chriſt, in the Merits of Chriſt, in the Interceſſion of Chriſt; O labour to be rooted in theſe, and then you will grow -- And the way to bee rooted in theſe is double; there are but two things that I ſhall name, and they are principall things --

The Firſt is by Faith, and the Second by Love:

Get faith in Chriſt, that unites you to him, and the more faith, the more rooted in him, and get further and further into Chriſt; labour for faith and that will fix you, ſettle, and eſtabliſh you in Chriſt; it is our want of faith that makes us ſo off and on with God, and with Chriſt, and ſuch poor Creatures as we are; well, labour for faith, and that is a drawing Vertue, a drawing Grace, it will draw from Chriſt whatſoever is to bee had in him.

And then love the Lord Jeſus; where there is love, how doth it root a man in the heart of a man or woman? ſo if you love the Lord Jeſus more, you will be rooted more in him, that is the way to be rooted in Chriſt, get faith, and get love.

9 Laſtly, If Chriſt be the root of Reaſon, the root of Grace, and Glory, the root of all, then let us give the glory and praiſe of all to Jeſus Chriſt, and attribute nothing to our ſelves or others. We are wonderful apt, when wee ſee a Tree full of fruit, to attribute it to the Tree, O it is a very good Tree, you look not to the root, you attri-

bute nothing to that, whereas it is the root you should attribute it to; so now we attribute this to our selves, our own endeavours, labours, improvements, and diligence, but wee look not at the Root, we look not at Christ who is the Root of Nature; wee look not at Christ who is the Root of Grace; we look not at Christ who is the Root of Glory; and therefore see the reason why we are so little in thankfulness, because wee have so little faith; But if we had more faith now to see the root, we should be more thankful; the root is a hidden thing, Christ is in Heaven, and Christs Divine Nature was hidden, and because we see not Christ as God, see not Christ as Mediator, look not at Christ as all in all, therefore we give not that glory to him, but wee look at second Causes, Meanes, Ordinances, Magistrates, Parents, Friends, and the like; and so God and Christ lose their Glory, and their Honour, but if you would look at the root, and say, O this comes from Christ, this comes from God, this comes from the Mediator, from his Grace, yea all comes from him, O then your hearts would be carried out to speak of, and to glorifie his name.

Well, look at Christ, for you have nothing but from him; therefore not to me, nor to others, but unto thee alone O Lord be all the glory,

Christs

Christs Royal Descent.

REV. 22. 16.

And the Off spring of David.

I Now proceed to the next words, *The Off-spring of* David; The word for Off-spring is γεονὸ, and it signifies that from whence another thing comes, or proceeds, *Phil.* 3. 8. Circumcised the eighth day, of the stock of *Israel*, or of the off-spring of *Israel*; *Paul* saith, he was of the *Israelites*, he proceeded and came from them, hee was of that Race, of that Generation; and in *Isa.* 44. vers. 3. *I will powr water upon him that is thirsty, and flouds upon dry ground, I will powr my Spirit upon thy seed, and my blessing upon thine off-spring*; upon those that are of thy Loynes, and that descend from thee, that is the meaning of the word *Off-spring*; your Children are your Off-spring, so that the meaning here is, That the Lord Jesus Christ is of the Race of *David*. In the Scriptures he is said to be *the Seed of the Woman*, Gen. 3. he is said to be *the son of* Abraham, *Matt.* 1. and *the Off-spring of* David here; he is of the Race of Man-kinde, of the Race of *David*, In *Matth.* 1. 1. *The Book of*

the Generation of Jesus Christ, the Son of David; and Christ is very frequently in the Gospel called, *The Son of David. Matth. 9. 37. Thou Son of* David *have mercy on us.*

Now to open the words, yet a little further, a Question may here be,

Q. *Why is Christ said to be the Off-spring of* David, *rather than of any other? when as in* Matth. 1. *he is the Off-spring of all there mentioned?*

Ans. There be several Grounds or Reasons for it;

1 *David* was he that founded the Kingdom of *Israel*, there began the foundation of the Kingdom of *Israel*; *Saul* was the first King, but *Saul* was given in wrath, and rejected of God, and therefore it is not called the Kingdom of *Saul*, and the reckoning is not from *Saul*, but it is called the Kingdom of *David*, and the reckoning is from *David*; so that he was a most eminent, and a known person in *Israel*, of great repute in *Israel*, 2 *Chron.* 13. 5. *Ought yee not to know, That the Lord God of* Israel, *gave the Kingdom over* Israel *to* David *our Father for ever, even to him, and to his Sons by a Covenant of Salt?* God gave the Kingdom to *David*, and *David* was the most eminent King, and the Founder of the Kingdom of *Israel*, therefore here *David* is rather mentioned; he is the Off-spring of *David*, the Founder of the Kingdom of *Israel*.

2 *David* was the most lively Type of Jesus Christ of any in the whole Scripture, and therefore he is named the Off-spring of *David* rather than any others; *David* was beloved of God, so his name

name signifies; and *David* you know slew the Bear, and the Lion, and reserved the Sheep, and the Lamb from them; *David* killed *Goliah* and freed the whole Army of *Israel* from him, - *David* was a great Warrier & a great Conqueror, and got famous Victories; *David* brought back the Ark of God -- *David* was a man indured great afflictions after he was annoynted King, for many years together, before hee came to the Throne, and to the Kingdom; *David* likewise was a Prophet, and *Psal.* 22. is a Psalm wherein *David* is set out fully to be a type of Christ all along that Psalm. -

So Christ, he was the beloved of God, and Christ he delivered the Lambs from the Bear and the Lion, Christ he slew *Goliah*, he led Captivity captive, the Lord Christ obtained great Victories over the World, Sin, and Sathan, and all our Spiritual enemies; the Lord Christ brought back the Ark, the truths of God that were in darkness, and hid, he brought immortality and Life to light again.

The Lord indured here in this World a great deal of misery before hee came to glory, and therefore he is said to be the Off-spring of *David* rather than any other.

3 But lastly, For answer to this, The Prophecy was that Messiah should be the Son of *David*; God had promised *David*, That out of his loyns Christ should come, 2 *Sam.* 7. 15. *But my mercy shall not depart away from him, as I took it from* Saul, *whom I put away before thee: And thine House and thy Kingdom shall be established for ever before thee, thy Throne shall be established for ever.* Mark, God pro-

miſes him a Throne that ſhould be eſtabliſhed for ever, he muſt have a ſeed then, and that God ſwears unto him concerning it, *Pſal.* 89.35,36. *Once have I ſworn by my holineſs, That I will not lie unto* David, *his ſeed ſhall indure for ever, and his Throne as the Sun before me.* This is ſpoken of Chriſt the Seed; and the Scripture ſaith, That of the ſeed of *David* Meſſiah ſhould come: Now though the promiſe were made to *Abraham*, that Chriſt ſhould come of his ſeed, and he is ſaid to be the Son of *Abraham*, --yet *David* is put firſt, becauſe the Promiſe was later made to *David* than to *Abraham*; therefore the eyes of the Jews were upon that promiſe, rather than any other: Hence you find that it was ordinary and common in their mouths, To look at Chriſt the Son of *David*, *Matth.* 15.22. *A woman of* Canaan *came out of the ſame coaſt, and cryed unto him ſaying, have mercy upon me O Lord thou Son of* David, and *Matth.* 20. 30. *And behold two blind men ſitting by the way ſide, when they heard that Jeſus paſſed by, cryed out ſaying, have mercy on us, O Lord, thou Son of* David; And chap. 21.9. *And the multitude that went before, and that followed after, cried, ſaying, Hoſanna to the Son of* David; even all ſorts looked at Meſſiah to be the Son of *David*, and the Off-ſpring of *David*; Hence is it that rather *David* is named here than others.

Object. But if Chriſt be the Son of *David*, It may be ſaid by way of Objection from that in *Iſa.* 53.8. *And who ſhall declare his Generation? If Chriſt be the Son of* David, *every one may declare his Generation, therefore how do*

theſe

these two Scriptures then correspond? Who shall declare his generation, *saith* Isaiah? *Now* Matthew *and* John *tell his Generation, that he is the Son of* David, *and the Off-spring of* David?

Answ. For answer, First of all know, That some Expositors, and not without cause, do refer this in *Isaiah* to Christs divine Nature and generation of God, and who can declare his Generation? that is, who can declare how the Father begot the Son, how Christ from all eternity should be a Son: let that man arise, and set his gifts and graces a work to the uttermost as he can, and shew the Generation of Christ, his eternal generation; it is beyond the comprehension of men or Angels, therefore I say some Expositors refer it to that, and so, who can tell his Generation?

2 It may be referred to Christs days and years that he was for to live and continue, after his Incarnation, for he speaks in this Chapter of Christ as man, and suffering, and saith he, here in the verse, *Who shall declare his Generation? for he was cut off out of the land of the living; Who shall declare his Generation?* That is, the continuance of his days and time; for they thought that when he was cut off, there had been an end of his daies; but there was not an end of Christs days, for though his humane nature were laid in the grave, yet there was a root under that, *the Divine Nature*, and he was raised again, and Christ he lives for ever. *Heb.* 7. and *Rev.* 1.18. *I am he that liveth and was dead, and behold I am alive for evermore: --Who shall declare his Generation?* Who shall declare the

days and years that Christ now shall live, he lives for ever, he lives for evermore; who shall declare his Generation?

Or Thirdly, And that which I conceive to be more full yet, *Who shall declare his Generation?* that is, The off-spring that shall come of him; for we say this is the Generation of such a man, these are his posterity: *Who shall declare his Generation?* that is, Who shall declare his seed, his children, those that shall be his; for the Lord Christ he hath a seed. *Heb.* 2. 13. *Behold I and the children which thou hast given me*, Christ had children, he had an Off spring, *Isa.* 9. 6. he is called the *Everlasting Father*; because he hath children, children in all ages, and in all Generations; and Christs Generation did exceed declaring; who shall declare his Generation? *Act.* 21. 20. *Thou seest, brother how many thousands of Jews there are which believe*: How many ten thousands, as the word signifies in the original, many millions, and *Rev.* 7. There was sealed out of every Tribe twelve thousand, an hundred forty and four thousand. --And in vers. 9. *After this I beheld, and loe a great multitude which no man could number of all nations*, &c. So that the Lord Jesus Christ he hath a Seed, he hath a Generation, a Posterity that cannot be numbered; a Generation that cannot be declared how many they are; so that this hinders nothing, nor contradicts what is delivered here, That he is the Off-spring of *David*.

The words being thus opened, I shall draw forth some Conclusions from them.

Observ. The first Conclusion is this, That if Je-

sus

sus Christ be the Off-spring of *David*, then Christ was and is true man; and this is, or ought to be an Article of your Faith, To know the Lord Jesus Christ to be true man. You know the Off-spring of any thing is of the same nature of the thing from whence it comes; The Off-set, or the Off-spring of the tree, is of the same nature with the tree; So now, if Christ be the off-spring of *David*, he must be of the same nature with *David*, else he could not be his Off-spring: If *David* therefore were a true man, had flesh and blood, and spirit, and bones, so must the Lord Jesus Christ be of the same nature with him.

Some have denied Christ to be Man, as well as some have denied him to be God, (and I may trouble you with the Authors, but I forbear that) I say, some have denied him to be man, but he was the Off-spring of *David*, and the Scripture is plain enough for it, *Joh.* 1.14. *The word was made flesh (Flesh) and dwelt among us*; And *Heb.* 2.14. *Forasmuch then, as the children are partakers of flesh and blood, he also himself took part of the same*, he was flesh and blood as we are, and therefore he is called man, 1 *Tim.* 2.5. *There is one Mediator between God and man, the Man Christ Jesus.* --He was subject to the same infirmities that we are, (I do not mean sinfull infirmities, but natural infirmities) subject to the same temptations: he was subject to hunger, and thirst, cold, and heat, to weariness, and sleep (and the like.) He was true Man, not a man imaginary or notional, but a real true Man; Hence saith Christ in *Luk.* 24. when they said, behold a Spirit, no saith he, touch me, handle

handle me, I have flesh, I have bones, which is more than any spirit hath. And it was necessary that Christ should be true Man (not to trouble you with all the Arguments that might be given you upon that account, but) upon these two grounds.

First, That he might have the right of redemption; Man was fallen, and man needed a Redeemer, and had not Christ been man, he had not had the right of Redemption, *Lev.* 25. 25: *If thy Brother be waxen poor, and hath sold away some of his possession, and if any of his Kin come to redeem it, then shall he redeem that which his Brother hath sold,* &c. Well, we had lost our possession, lost our selves, and now if we have any Brother that can come to redeem us, it is his right, but we had none, and were not able to redeem our selves; we had no friend, no brother that could do it for us, onely Jesus Christ comes, and becomes Man, takes flesh of our flesh, and bone of our bone, and so the right of redemption belonged to him, and therefore he was man, that he might have the right of Redemption.

Secondly, Christ must needs be true man, that so he might be capable of dying for us, of conquering our enemies, of satisfying the Law and Justice, and obtaining such mercies as we stood in need of; it was needful hee should bee man, that so hee might be capable of death, &c. Heb. 2, 14. *For as much then as the Children are partakers of flesh and bloud, he also himself likewise took part of the same, that through death hee might destroy him that had the power of death, that is, the Devil.* Had not Christ

Christ been true Man he could not have dyed, and had not he dyed, he could not have destroyed him that had the power of Death, the Devil; but saith he, He was partaker of flesh and bloud, that through death hee might destroy him that had the power of death; that is, the Devil. So that Christ must needs be true Man that he might dye, and destroy the Devil, who had the power of death.

And he must needs be true Man and dye, that so he might satisfie the Law and Justice of God. *In the day that thou eatest thou shalt dye the death*; thou thy self, or thy Surety for thee, now one of the same nature must dye. The Law being broken by Man: Man must dye to satisfie the Law, and to satisfie Justice, and man must dye to obtain remission of sin, *Heb.* 9. 22. *Without shedding of bloud there is no remission.* Had not Christ been true Man, and had bloud in him as we have, and that bloud shed too, there had been no remission of sins, no purchasing of an inheritance for us, as in vers. 12. *Neither by the bloud of Goats and Calves, but by his own bloud he entred in once into the holy place, having obtained eternal Redemption for us*; so that it was necessary Christ should be of the Offspring of *David*, true Man, that hee might destroy Death, satisfie Law and Justice, and obtain Remission and eternal Redemption for us.

Vse. Now this serves for our comfort, and for our comfort two ways.

First, That Christ being true Man is sensible of our miseries, of our infirmities, of our weaknesses, and of our temptations; had he not been Man,

Man, he had not known what weakneſs means, what hunger and thirſt means, what death and temptations mean, but being true Man, the Off-ſpring of *David*, he knew as well as *David*, or any that were of the ſeed of *David*; hee knew what infirmities and weakneſs meant, *Heb.* 2. 17. *Wherefore in all things it behooved him to bee made like unto his Brethren, that he might be a merciful and faithful High Prieſt*, & ver. 18. *For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.* The Lord Chriſt is ſenſible of our infirmities, when therefore *Saul* did perſecute the Church of God, ſaith he, *Saul, Saul, why perſecuteſt thou me?* I am of their fleſh, and of their bloud, and of their Nature, and I feel the blows that they have; This now is ſtrong conſolation to us, that the Lord Jeſus, the Off-ſpring of *David*, ſits in Heaven, and is ſenſible of our temptations, of our weakneſſes, and frailties.

2 It is matter of comfort to us in regard of this, That we may with boldneſs and confidence now go to God having Chriſt who is of our Nature ſtanding between God and us, *Heb.* 4. 15. *Wee have not an High Prieſt which cannot bee touched with the feeling of our infirmities, but was in all points tempted like as wee are, yet without ſin; Let us therefore come boldly to the Throne of Grace, that we may obtain mercy, and finde grace to help in time of need.* Do you need Grace and Mercy? Do you need pardon of Sin, and Grace againſt Corruption? then you may go with boldneſs to the Throne of Grace; why Chriſt is at the Throne of Grace, Chriſt who is the Off-ſpring of *David*, Chriſt who is of

your

your Nature, Christ who is sensible of your wants, he is there; go and tell the Lord Jesus what Temptations you have, what Corruptions you have, what guilt you finde, what weaknesses you finde in you; go and tell the Lord Jesus, and desire him to commend it to the Father, and he will do it for you.

2 The next Conclusion here is, If Christ be of the Race of *David*, that the Lord Jesus is no mean Person, but a very honourable Person, and well descended, he is the Off-spring of *David*, of *David* a Prophet, of *David* a King of *Israel*, of *David* the beloved of God, of *David*, an eminent Person in *Israel*; Christ is well born, and well descended, he is of the Bloud Royal; *Mat.* 2. *Where is he that is born King of Israel*, hee descended from Kings, from the greatest that the Scripture mentions. It was *Solomons* honour to be the Son of *David*, and it is the honour of Christ to be the Son of *David*; *Behold, a greater than* Solomon *is here* -- And there be two expressions upon this very account which do help to set out the Lord Christ, that he is a person honourable indeed.

The one is, That he is called the *Branch*; so in *Isa.* and *Jerem.* and *Zach.* hee is called the *Branch*, that is, the branch out of this Root, the branch of *David*, an eminent and glorious branch, *Jer.* 33. 15. *In those days, and at that time will I cause the branch of righteousnesse to grow up unto* David, *and hee shall execute Judgement and Righteousnesse in the Land*; *David* he is the Root, out of that Root shall come the Off-spring, Christ, the Branch of Righteousnes, the righteous Branch, or the Branch

that

that acts and works Righteousnes, that executes Judgement and Justice, a Branch that yeelds the best Fruit that ever the World had; a Branch of Righteousnes, and such a Branch, as in *Isa.* 4. 2. *In that day shall the Branch of the Lord bee beautiful and glorious, and the fruit of the earth shall be excellent and comely.* This is the Branch of *David*, and is called, *The Branch of the Lord*, and this Branch shall be beautiful and glorious, beautiful and glorious all the World over, and the fruit of the Earth shall bee excellent and comely: O here is a Branch of Righteousnes, here is a Branch out of a Root, the Lord Christ out of the Root of *Jesse*, the Root of *David*, that shall yeeld fruit which shall be excellent all the World over.

The other expression is that in *Ezeck.* 24. 29. where he is called, *The Plant of renown.* This Branch, this Plant, this Off-spring of *David*, is the *Plant of renown.* There have been many renowned Plants in the World, *Abraham* was a renowned Plant in his days, so *Joshua*, *Moses*, and the Prophets were renowned Plants, and divers of the Kings of *Judah* were renowned Plants also. But Christ is the Plant of renown emphatically; this Plant hath done renowned things indeed, this is the Plant that is to bee honoured above all the Plants that ever were in the World, he hath done such things as never any did; this is he that took away the sin of the world, *Joh.* 1. 29. This is he that did break down the partition wall between *Jew* and *Gentile*, and reconciled *Jew* and *Gentile*, Ephes. 2. 11, 12, 13, 14. This is he that laid the foundation of the Christian Church, and built up that, *Zech.* 6. 12.

And

And speak unto him, saying, Behold, thus speaketh the Lord of Hosts, saying, behold the man whose name is the Branch, *and hee shall grow up out of his place, and he shall build the Temple of the Lord:* It is the Branch, the Branch, the Plant of renown, the Lord Jesus, the Off-spring of *David*, that shall build the Christian Church --- This is he that brought in everlasting righteousnes, *Dan.* 9. 22. to bring in everlasting righteousnes, and to seal up the Vision -- this is the Plant that yeelds such fruit as this, as to send the Comforter, *Joh.* 16. 7. this is he that did such Works as never any did before him, *Joh.* 15. 24. so that the Lord Christ he is no mean person, he is the Off-spring of *David*, the Branch of Righteousnes, the Plant of Renown.

Vse. This serves in the first place to take off the offence and prejudice which lies in the hearts of many against Christ in regard of his meanenes, in regard of his poverty: in regard of his being accounted the Carpenters Son, a Fellow, and a vulgar Person, and in that he was reckoned among Malefactors, and put to an open shameful Death; many stumble at these things! the *Jews* stumble, and the *Turks* stumble, and say, Our Saviour was a poor contemptible man, and the like; but this may take off all the prejudice and scandal that arises thence, he was the Son of *David*, the Branch of renown, hee that did such things as never man did, *Matth.* 11. saith Christ, Blessed is he that is not offended at me, why I am a poor Man, that have not two Coates, that have not a house to hide my head in, that have not bread to eat (and the like) and blessed is he

that

that is not offended at me, that stumbles not at my meanness, nor at the scandals and reproaches that are taken at me; O blessed is he that is not offended at me, but can look through these, and can see me to be the Off-spring of *David*, the Plant of Renown, the Branch of Righteousness, that can see me to be all in all.

2 This may serve to strengthen our faith; many did reject *David*, 1 Sam. 22. 7. *Then* Saul *said unto his Servants that stood about him, here now yee* Benjamites, *will the Son of* Jesse *give every one of you Fields and Vineyards? &c.* he rejects the Son of *Jesse*, that is, *David* himself, what hath this poor fellow such and such things to give you, he is but the Son of *Jesse*? So many reject Jesus the Son of *David*, and say, Why what hath this poor Jesus to give you, he was but the Carpenters Son? but this serves to strengthen our faith, *Wee know*, saith Paul, *in whom we have beleeved*; we have beleeved in him who is the Off-spring of *David*, the Plant of renown, the Branch of renown, that took away the sin of the World, that sends the Comforter, that can do greater things for us than we can ask, or think; we beleeve in him who is an honourable Person, descended from the best Bloud that ever was, we beleeve in him.

3 This should serve to raise up our hearts to a higher esteem of the Lord Jesus; Kings Sons are regarded and observed by all the people; the Lord Jesus was a Kings Son, the Son of *David*, I, and the Son of God too, therefore we should have high and honourable thoughts of the Lord Jesus, 1 *Pet.* 2. 7. *To you that beleeve hee is precious*, precious in your thoughts, precious in

your

your desires; a beleeving Soul sees what an honourable Person Christ is, Carnal eyes do not see, but Spiritual eyes do see this Off-spring of *David*, they see what a Plant he is, what a Branch he is --- And it should make men and women desirous to come in to Christ, and close with Christ. Women desire honourable Matches, and rich Matches, and shall not our Souls now close with Christ, who is the best Match? the Off-spring of *David*. the Heir of the World, the Heir of Heaven; O therefore let your desires be towards Christ, and close with the Lord Jesus, and honour him in your thoughts, and exalt him in your hearts, and lift him up higher and higher every day: for there is none like unto him.

4 Lastly, This may serve to let us see, what service and subjection is due unto Jesus Christ; hee is the Off-spring of *David*, hee is the Root of *David*, he is God, and he is true Man, and he is of the most eminent of men in the World, therefore all service and subjection is due unto him, *Psal.* 2. *Kiss the Son lest he be angry, and yee perish from the mid way.* O kiss him, and subject unto him, kiss him and serve him, kiss him and obey him, manifest your respects unto him every way; the meaning here is, Kiss the Son, and serve him, serve him with your Souls, with your Bodies, he hath the right of Redemption, O therefore serve him.

The next Conclusion to be drawn from these words is this, If Christ bee the Root and Off-spring of *David*, then whatsoever the Scripture saith upon this account, and consideration, must be made good; and there are two Scriptures worthy your serious and best consideration --

The first is, in *Jer.* 23. 5. *Behold, the days come saith the Lord, that I will raise unto* David *a righteous branch, and a King shall reign and prosper, and shall execute Justice and Judgement in the earth.* Hear what the Scripture saith of the Off-spring of *David*, he shall be a King, and shall prosper, and he shall execute Justice and Judgement in the earth. -- The other Scripture is in *Luk.* 1. 29. *He shall be Great, and shall be called the Son of the Highest, and the Lord shall give unto him the Throne of his Father David.* Whether ever Christ yet had these Scriptures made good unto him is worth your serious consideration; was Christ ever yet set upon the Throne of *David*, according to these words? When Christ was here, it was in a state of Humiliation, he came not to be ministred unto, but to minister unto others, and he did wash his Disciples feet, he was in a state of humiliation; doth it not remain then that these Scriptures should be made good? It is true, Christ hath a Throne in Heaven, but that is not *Davids* Throne, that is the Throne of God, but he shall sit upon his Father *Davids* Throne. And surely there is something in that, *Rev.* 19. 11. *And I saw heaven opened, and behold a white Horse, and he that sate upon him was called faithful and true, and in righteousness he doth judge and make Warre, his eyes were as a flame of fire, and on his head were many Crowns, and hee had a name written that no man knew but himself, and he was cloathed in a vesture dipt in bloud, and his name was called the Word of God*; who was this but Christ? *And the Armies which were in Heaven followed him upon white*

white Horses, cloathed in fine Linnen, white and clean, and out of his mouth goeth a sharp Sword, that with it he should smite the Nations, and he shall rule them with a rod of Iron, and he treadeth the Wine-press of the fiercenes and wrath of Almighty God, &c. Whether this bee yet fulfilled take into your serious consideration; and this conclusion, that Christ the Off-spring of *David* must reign, and sit upon the Throne of *David*, serves for two speciall things.

First For preparation.

Secondly, For expectation.

First for Preparation, That people should prepare and fit themselves against the coming of Christ, so *Revel.* 19. 7. *Let us be glad and rejoyce, and give honour to him, for the Marriage of the Lamb is come, and his Wife hath made her self ready.* This was in Vision, now it must be made good in reality; let every Soul prepare and make themselves ready for the coming of the Lord Jesus; you know a Bride doth trim and deck up her self, and put on her ornaments, and make her self as lovely and amiable as possibly she can; so should every Soul purge away sin, and deck up themselves with the Graces of Gods Spirit, and walk righteously and holily, and unblamably, and so make themselves ready for Christ.

The Second is for Expectation, saith Christ, *I am the Root, and the Off-spring of* David; and what follows in the next words? *And the Spirit, and the Bride saith, come and let him that heareth, say, come, &c.* presently there is an expectation raised; Christ speaks these

words to raise the expectations of all that should live after this Book, to expect his coming, I am the root of *Jesse*, the root of *David*, and the Off-spring of *David*, I have upheld *David*, and he hath had a Kingdom, and I am his Son, and I must come, and I must sit upon his Throne, and I must reign.

The next Conclusion is this, That the knowledge of Christ under these Notions, or expressions here, is of great concernment. -- This is the last Declaration that ever the Lord Jesus made of himself here in the world, and what saith he? *I am the root, and the off-spring of David*; and so leaves it unto the World to consider of. This is of great concernment to consider Christ under these Notions -- now to make it out in two or three particulars --

1 Here is held out unto us the two Natures of Christ, his God-head his Divine Nature, and his Human Nature, the Divine Nature, *I am the root of David*, his Human nature, *The off-spring of* David, and withall a great Mystery; for mark, I am the root of *David*, and the Off-spring of *David*, and *David* lyes between both: So here, Christs Human nature in the Off-spring, the Divine nature in the root, and Christ Mediator lyes between both; for there must be a concurrence of Divine and Human nature to impersonate Christ to be a Mediator; which here is held out unto the World, in the last Declaration of the Lord Jesus Christ, I am God, and I uphold you, I uphold *David* and his Kingdom, and I am the Off-spring of *David*, I am sensible of any thing is done to my Church and People, and I am Mediator, and will mediate with my Father for vengeance on those shal wrong them

them, and for assistance of all those he hath given unto me.

2 Herein many Scriptures are fulfilled, *I am the root and Off-spring of David*; and so wee may see the truth, reality, and certainty of Scripture, *Joh.* 4. 7. *Hath not the Scripture said, that Christ cometh of the Seed of* David, *and out of the town of* Bethlehem, *where* David *was?* The Scripture hath said it, and said it often in those places I named, 2 *Sam.* 7. *Psal.* 89. & 132. 11. and in *Acts* 2. 30. hee seeing this before, spake of the Resurrection of Christ; now these and many other places, *Mat.* 2. 5. *Mich.* 5. 2. All these places are fulfilled in this word, *I am the Off spring of David*; Christ bears witness here to the end of the world, that the Scriptures are fulfilled and made good, and that the Scripture is certain and true, and you may build upon it, for in him all Scriptures are fulfilled; therefore let none pull away the Scriptures from you, let none adde or diminish, but look to the Scriptures, build upon them, for I am the Sum of them, and in me they are accomplisht, *I am the Off-spring of* David.

3 The knowledge of Christ under this Notion is of great concernment, in that here you may see in what near relation the Lord Christ stands in unto all Saints, and unto all Beleevers, he is the Off-spring of *David*, then he must needs bea King, he must needs be brother to all the Seed of *David*; for as it was said of *Abraham* being the Father of Christ, that he was the Father of all the faithful; so is it implyed of *David*, being the Father of Christ, he is the Father of all the faithful; and *David* hath a numerous seed, *Jer.*

33. 22. As the Host of Heaven cannot be numbred, neither the sand of the Sea measured, so will I multiply the seed of *David* my Servant. This hath reference to what God promised *Abraham*, That he would multiply his Seed as the sand of the Sea; *David* hath a numerous Seed, I do not mean his seed in the Flesh, but his seed in the Spirit; godly Beleevers are the Seed of *David*, and so they are the Kindred of Christ, and Christ is Brother to them all -- And will you see yet a more full place? *Hebr.* 2. 11, 12. For both he that sanctifieth, and they who are Sanctified are both of one, for which cause he is not ashamed to call them Brethren, saying, *I will declare thy name unto my Brethren, in the midst of the Church will I sing praise unto thee*; They are all of one, of one God, say some, of one *Abraham* say others: and why not of one *David*? for this Scripture refers to *David* in the next Verse, and both Christ was of *David*, and all that are sanctified are the seed of *David*, for saith he, *I will declare thy name unto my Brethren*; now in *Psal.* 22. wherein *David* was a type of them, vers. 22. *I will declare thy name unto my brethren, in the midst of the Congregation*, so that both Christ who sanctifies, and those who are sanctified, are of one, of one God, of one *Abraham*, of one *David*, and of one Christ too, and Christ is their Brother, and so there is a near relation between Christ and the seed of *David*, so that every godly one may say, Christ is my Brother, and God is my Father; and this is strong consolation to the hearts of men and women. We may have one Conclusion more from the words, and that is this--

this -- That the Lord doth honour the memory of the righteous, the righteous and godly are not forgotten of God, but they are in honour with God, and Christ, *I am the Off-spring of* David, saith he: Christ makes honourable mention here of *David*, so in *Acts* 13. there *David* is brought in with honourable mention, so that you see fulfilled what is written, *Psal.* 112. 6. *The righteous shall bee in everlasting remembrance*; *David* is in everlasting remembrance, and so all righteous persons shall be had in everlasting remembrance, and *Prov.* 10. 6. *The memory of the just is blessed, but the name of the wicked shall rot. Davids* name here was blessed, Christ honours it, *I am the Off-spring of* David; and the name of the wicked rots, if they be mentioned it is with disgrace; *Jeroboam that made Israel to sin*, his name stinks; *Judas Iscariot*; Judas *that betrayed Christ*; so wicked men, though they may set up their Monuments, and have their Tombs, as they are most forward usually that way, their names stink, rot, and decay, but the name of the righteous shall be had in everlasting remembrance.

Christ the Starre.

Rev. 22. 16.
And the bright and morning Star.

I Come now to these words. Christ tells you here that he is a bright and a morning Star-- in Scripture he is called *a Light*, Joh. 1. 5. a *great Light*, Isa. 9. 2. *The light of the Gentiles*, Isa. 42. 6. *A Star*, Numb. 24. 17. -- *A Day Star*, 2 Pet. 1. 19. and here, *A bright and a morning Star* --

The Spirit of God delights in this Metaphor, in setting out Christ by a Light, and by a Star --

Some here by this bright and morning Star do understand the Divine Nature of Christ, his Deity, which is bright, glorious, and shining, and so in *Heb.* 1. 3. that Nature is said to be the brightness of his Fathers glory, but the Scripture seems rather to point at his Human Nature, than the Divine Nature, for it is said, *Numb.* 24. 17. *A Star shall come forth of Jacob*, noting his Descent from *Jacob* the Patriarch, and so his Human Nature; and in *Mat.* 2. 2, 9. a Star appeared at the Incarnation and birth of Christ, which Star did note out, that this was the Star that

that came out of *Jacob*; Christ now born, the Star did insinuate unto us that Christ which was now born was the Star -- But wee may take in both Natures, his Divine and Human, and so here Christ himself doth, *I am the root of David*, as he was God; and the Off-spring of *David*, as he was Man; *And I am the bright and morning Star*, the bright Star as God, the morning Star as Man, risen from Man.

I shall shew you here, First, In what respect Christ is said to be the bright and morning Star, the resemblances that lye upon that account -- I shall answer an Objection, and a Question, and make Application.

For the First, That Christ is compared to a bright and a morning Star.

The resemblance between Christ and the morning Star.

First, because the Stars they are without darkness; Christ is never compared to the Moon, because the Moon hath spots; but he is compared to the Stars that have no darkness, nor dimness in them; and Christ he had no darkness, no sin in him, 1 *Joh.* 1. 5. *In him was light, and there was no darkness*; there was no sin in Christ, no possibility of sinning in Christ; *Adam* in his Innocency had a power to sin, and he did sin, but Christ had a power not to sin, and he cannot sin; the Stars have a power to fall, but Christ hath no power to fall, Christ he is without sin, without guile, the Devil himself could not finde the least sin in him, any thing of his in him; now upon this account Christ is a bright and a morning Star, without darkness, without sin.

Secondly, The Stars do sparkle and cast forth their beams, if you look wistly upon them you may see how they sparkle, and send out their beams,

beams, whereby they do diſpel darkneſs; ſo Chriſt having hid in him all the treaſures of Wiſdom, and Knowledge, he doth ſparkle and ſend out his beams of Light, whereby he doth diſpel darkneſs, and herein he is like to the Stars; now Chriſt he ſparkles and expels darkneſs by his Doctrin -- by his Miracles -- and by his Converſation.

Firſt in his Doctrin, the Lord Chriſt had the Spirit above meaſure, and was full of Wiſdom, full of Grace, full of Knowledge, and hee gives out Divine truths, ſparkling truths, truths that are very glorious, he gave out the Goſpel, 2 *Cor.* 4. 4. *Leſt*, ſaith he, *the light of the glorious Goſpel of Chriſt*, the Goſpel is glorious, and full of light, and it ſhines, why it is the Goſpel of Chriſt, and in 1 *Joh.* 2. 8. *The darkneſs is paſt, and the true Light now ſhines.* Chriſt is the *true* Light, and he gave out the true Light, the Goſpel; and ſaith he, *the darkneſs is paſt*; that is, diſpelled and driven away, and the true Light ſhines. Chriſt is a Star now upon this account, that he ſparkles in his Doctrin, and diſpels darkneſs -- Chriſt doth diſpel the darkneſs of ignorance, *Matth.* 4. 16. *The people which ſate in darkneſs ſaw a great light*; when Chriſt came they ſaw [illegible]en the darkneſs of ignorance, and now this Star ſcattered the darkneſs, and they ſaw a great light -- Hee ſcatters the darkneſs of wickedneſs, of malice, of corruption, and ſin in the hearts of men and women, and in their lives, *Epheſ.* 5. 11. *And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them.* Here is light now brought to ſcatter the darkneſs of wickedneſs, and of ſin -- He ſcat-

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ters the darkneſs of death, *Luk.* 2. 29. *Lord now letteſt thou thy Servant depart in peace according to thy Word, for mine eyes have ſeen thy Salvation*, ſaith old *Simeon*. Now I fear no death, nor the darkneſs of death, *Mine eyes have ſeen thy ſalvation*. Chriſt he came, and he being the Salvation, and the Conſolation of *Iſrael*, the darkneſs of death was no darkneſs unto *Simeon* -- He ſcatters the darkneſs of Afflictions, 2 *Cor.* 4. *For our light afflictions which is but for a moment, worketh for us a farre more exceeding and eternal weight of glory*. While we look not at the things which are ſeen, but at the things that are not ſeen; when we look at Chriſt, and the glory of Chriſt, afflictions are no afflictions unto us; ſo in 1 *Cor.* 5. for as the Sufferings of Chriſt abound in us, ſo our Conſolation abounds by Chriſt, afflictions are no afflictions where this Light comes, where this Star ſhineth; ſo that Chriſt he gives in his Doctrin, and expels darkneſs; Chriſts Doctrin is a convincing Doctrin, *He ſhall convince men of ſin, of righteouſneſs, and of judgement* - ſo in *Mat.* 22. there he convinc'd them, & ſtop'd their mouthes, *Give unto Cæſar the things that are Cæſars, and unto God the things that are Gods*; and they were all amazed at his Doctrin, and Wiſdom -- Chriſts light it was a diſtinguiſhing light, *Joh.* 3. *Verily, verily I ſay unto you, except a man be born again he cannot enter into the Kingdom of heaven*; ſo in *Joh.* 8. *If* Abraham *were your Father, you would do the works of* Abraham, *but you are of your Father the Devil, and his luſts you will do*. It is diſtinguiſhing Light -- His Doctrin is quickning and converting, *Joh.* 6.

The

The words that I speak are spirit, and life -- His Doctrin is a comforting Doctrin, full of comfort and consolation; why, this Star doth sparkle in the Gospel, and there is abundance of glory and light therein; so that Christ he is a Star upon that account.

So Secondly in his Miracles, how did this Star sparkle there, and fill the world with glory and light there? *Matth.* 4. 23. *Jesus went about all Galilee teaching in their Synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness, and all manner of disease among the people, and his fame went throughout all* Syria, *and they brought unto him all sick people, &c.* His fame went throughout all *Galilee,* and *Syria,* and all the Countries round about. And in *Matth.* 15. the Woman of *Canaan* comes to him, and he healed her daughter, and vers. 30, 31. *Great multitudes came unto him, having with them those that were lame, blinde, dumb, maimed, and many others, and cast them down at Jesus feet, and he healed them, insomuch that the multitude wondred when they saw the dumb to speak, the maimed to be whole, the lame to walk and the blinde to see, and they glorified the God of Israel.* Here is the Lord Christ now sparkling in his power and Miracles, and shewed himself to be a bright morning Star, to be God indeed.

Thirdly, Christ sparkles in his Conversation; O how did this morning Star sparkle there!

1 In his Humility; how did hee shine there? in the thirteenth of *John,* Christ washes his Disciples feet, and wipes them, when hee had done, Go (saith he) and do as I have done, I

that

that am your Lord and Master, I have humbled my self to set you down, and to wash your feet, and to wipe them with a towel, here is an example of Humility for you, go and do as I have done.

2 In his Meekness, and Patience; O how patient was Christ when they wronged him, and abused him every way? *He was dumb as a sheep before the Shearer, and opened not his mouth*, Matth. 11. 29. *Learn of me, for I am meek and lowly.*

3 He sparkled in his Self-denial; when they came to make him a King, he would be no King, he refused Honour, and Greatness, and Glory; when they would have trumpeted his Fame, hee forbad them, and commanded them silence, and to say nothing; when they would have him to have divided the Inheritance among the Brethren, he would not, but denies himself, yea he denied his own greatness in heaven.

4 So likewise in his Obedience; There he was a sparkling Star indeed, never such obedience as the obedience of Christ, *Phil.* 3. *Hee humbled himself to the death of the Cross*, hee bare our infirmities, he bare our sins, he bare the wrath of God, he was made an open shame and scorn; O never such Humility as was in Christ, he humbled himself to obey things contrary to flesh and bloud; who would have obeyed as Christ obeyed? when he had power in his hand, and could have commanded twelve Legions of Angels, yet he obeys unto death?

5 So Christ, he sparkles in his love to Mankind; was there ever such love as Christ shews to the World? Gods Love is set out with a *So*

he

he loved the world, and so hath Christ loved the world, so as to dye for it, *Rev. 1. 5. He hath loved us, and washed us in his own blood*; Did ever any Mother love the Childe so, as to wash it in her own bloud? Did there ever any Prince love his People so, as to wash them in his own bloud? But Christ hath so loved us, as to shed his bloud, and to wash us in his own bloud; he hath so loved us as he hath laid down his life for us, and thought nothing too dear to part with, nothing too hard to suffer on our account.

6 Christ likewise sparkled in his pity and compassion towards the people, when they came to hear him; Christ was full of compassion, and would not let them go away hungry lest they should faint by the way. Christ in the nineteenth of *Luke* weeps over *Jerusalem*, Christ wept over sinners that would not weep for themselves: Christ sparkled in all these, and in many other passages of his life; and so you see that he is a Star indeed, in sparkling and letting out his beams, and dispelling darkness.

Thirdly, The morning Star is the most eminent Star (one of them) in all the Heavens, a chief Star; so Christ is the chiefest Star, the Star of the first Magnitude; there is not a more glorious Star in the Heavens than the morning Star, and not a more glorious one than Christ. In *2 Sam.* 16. 17. Princes and great ones are called eminent Stars, or Lights, Thou shalt go no more out with us to Battel, that thou quench not the light of *Israel*; why *David* was a Star of the greatest magnitude in all *Israel*-- and so *Senacharib*, or *Nebuchadnezzar*, or both of them, they are said to be Lucifer, the Son of the morning.

ning, *Isa.* 14. 12. that is, a chief Star, yet a *falling* star; but now Christ is a Star which is most eminent, there is no star among the Sons of Men, no Man, no Angel that is equal to Christ, but he is above them, he is of a higher magnitude, *Psal.* 45. 2. *He is fairer than the Children of men*; he hath more beauty, more glory, more Majesty, more greatness than any of the Children of men, *Rev.* 1. 5. *Hee is Prince of the Kings of the earth*; take the Kings of the Earth that are stars, and great stars, yet Christ is the Prince of the Kings of the Earth, so that upon this account he is a bright and a morning Star, he goes beyond all the stars, and all the lights in the World, and all the Lights in Heaven.

Fourthly, Stars you know have their influences, and let down their influences here upon the Creatures; In *Job* there is mention made of Pleiades, the seven stars, and *Oryon*, and the rest that send down their influences, and the morning star hath its influences as well as other stars; so the Lord Christ, he is not wanting this way, but lets out his influences; Christ is said to have the seven Spirits, the seven Stars, and lets out all the Graces and vertues of his Spirit, *Of his fulness we receive grace for grace*; and he sends the Comforter, he is the head, and hath influence into the whole body. This Star lets out vertue into all the inferiour Bodies that are belonging unto him, so that the Lord Christ he is a bright morning Star upon this account.

Lastly, Christ is a bright and morning Star, especially in that the morning Star brings notice of good tidings, that the day is at hand, when the morning Star is up then the day is near; so Christ,

Christ, hee hath brought good tidings that the day is at hand, and that the night is past, *Luk.* 2. At the Incarnation of Christ the Angel said, *Fear not, for behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the City of David, a Saviour which is Christ the Lord.* And what then? Vers. 14. *Glory to God in the highest, on earth peace, good will towards men.* Now the night of Gods anger was past, and the day of Gods favour was coming, he brought back the Sun of Gods favour, and fatherly goodness, and love unto us; so in *Luke* 1. 76, 77. *Thou shalt go before the face of the Lord to prepare his ways, to give knowledge of Salvation to his people by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us, to give light unto them which sit in darkness, and in the shadow of death, to guide our feet into the way of peace.* So that here is good tidings come, now the day is at hand, and Christ hath brought immortality and life again into the world, 2 *Tim.* 1. 10. which are now made manifest by the appearing of our Lord and Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel -- and especially the morning Star in regard of the great day that is a coming, which some call the Day of Judgement, and others call the Day of Restitution of all things, there is a great Day a coming -- Christ is the bright morning Star, that doth fore-run the great Day, of which you hear in *Zech.* 14. 9. *And the Lord shall be King over all the earth, in that*

day

day shall there be one Lord, and his name one; this bright morning Star is the fore-runner of that day; in that day this bright morning Star shall be a Sun; and vers. 20, 21. *In that day shall there be upon the bells of the horses, holiness to the Lord, and the Pots in the Lords House shall be like the Bowls before the Altar, yea every pot in* Jerusalem, *and in* Judah, *shall bee holiness to the Lord of Hosts, and all they that sacrifice shall come and take of them, and seeth therein; and in that day there shall be no more the Canaanite in the house of the Lord of Hosts.* There is a great day a coming wherein there shall be no more the Canaanite in the House of the Lord, and *Mal.* 4. *Behold, the day cometh that shall burn as an Oven, &c. but unto you that fear my name shall the Sun of Righteousness arise, with healing in his wings.* There is a day a coming, a great day, which this Day-star is the fore-runner of, 2 *Pet.* 3. *Looking for, and hastening unto the coming of the day of God, wherein the Heavens beeing on fire shall bee dissolved, and the Element shall melt with fervent heat.* He is a bright morning Star in regard he goes before that day which shall come. Thus you see upon what account, and in what sense Christ is resembled to a bright morning Star.

Now an Objection we have to answer, which is this:

Obj. *Are not Saints Stars, and Angels Stars, and Morning Stars too? Is this any great matter in that Christ is called a Star, and a morning Star? In* Gen. 37. 9. Joseph *in his Dream there saith,* I beheld the Sun, and the

Moon, and the eleaven Stars made obeysance unto me; *that was his Brethren. And in* Job 38 7. When the Morning Stars sang together, and all the Sons of God shouted for joy; *that is interpreted of the Angels who are called morning Stars, so that if Saints be Stars, and Angels morning Stars, is it any such matter that Christ is here called a bright and a morning Star? and it is said of* John *likewise, that hee was a burning and a shining light.*

Ans. It is granted Saints are Stars, and Angels are Stars, and they may bee morning Stars too, and yet this doth not at all disadvantage Christs being here a bright and morning Star; for,

1 These Stars, their light is Derivative, it is derived from Christ, and derived from God, both what Angels have, and what the Saints have it is borrowed; the Angels are the Creatures of God, and of Christ, they made the Angels, and so they had their light whatsoever it is from them -- And the Saints, *Ephes.* 5. 8. *Yee were darkness, but now are yee light in the Lord*; they have their light from the Lord, from Christ, and from God, so that this is no disadvantage unto Christ, Christs light it is essential unto him, it is no derived light.

2 Their light is diminutive, a little light, it is Candle light, they do understand little to what Christ doth, *In him are all the treasures of wisdome and knowledge, in him is all the fulness of God*; which is not so in any of these; these Stars, the Brethren of *Joseph*, had but a little light, and Angels have but little light to God, and Christ; What is the light of a Torch

to

to the light of the Sun? such is the light of these to the light of God, and Christ.

3 The light of these is dependent light; If God and Christ with-draw their influences a little, how dark are they? *Psal.* 103. 20. The Angels stand hearkening what God will say to them, they do not know what to do, but God must give them out a word of command, and give them light, and they depend upon him for light; and so all the Saints depend upon God and Christ for light, and if God do but with-draw his influences, how dark are Saints and Angels; so that you see the light of these is no way derogatory to the light of Christ, hee is a bright and a morning Star.

Quest. *But now a Question here; If Christ be a bright and a morning Star, why do so few follow the light of this Star, and so many follow Sathan who is the Prince of darkness, and Antichrist, who is darkness it self?*

Ans. The only and great Answer to this, is, because men are darkness themselves, and love darkness, *Joh.* 3. 20. *Every one that doth evil hateth the light, neither cometh to the light lest his deeds should be reproved.* And in vers. 19. *Men love darkness rather than light, because their deeds are evil;* they love darkness, they hate light, and love darkness, if men hate light they care not for the light of Christ, that is, convincing light, reproving light, condemning light; now they hate the light, and they love darkness; and if the Devil and Antichrist turn themselves into Angels of Light sometimes, yet that light is but darkness, and they love that darkness, they love Delusions, love Errors, love Heresies, and Lyes, 2 *Thes.* 2. 10.

because men receive not the truth with the love of it, therefore God sends them strong delusions, and gives them up to beleeve the lyes of Sathan, and the lyes of Antichrist, that pretend light, but they are lyes, and they are darkness; no marvel then that they follow the Beast, and follow Sathan, and follow the World, and run the contrary way. Thus you see the Point opened.

Application

1 If Christ be a bright and morning Star, then surely it is evil, and their end will be fearful and dreadful that will not follow after light, but go on in sin, and works of darkness; whereas the very rising of this Star, and shining of this Star, was to dispel darkness, and to shew unto men the way they should walk in, *Tit.* 2. 11, 12. *The grace of God that bringeth Salvation hath appeared to all men*; this Star is risen, hath appeared to the whole World, full of grace; And to what end hath it appeared? *To bring Salvation, and to teach men to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world.* Now if men will not see this light, but will live ungodly, unrighteously, unjustly, wickedly; If men will follow the courses of the World, then they refuse this light, and what will be the issue of it? 2 *Cor.* 4. 4. *If our Gospel be hid* (saith he) *it is hid to them that are lost.* If they will not see this light now that is so bright, the Gospel is hid, and Christ is hid, and the Star is in a Cloud, and the Devil hath cast a mist before their eyes, and before their mindes, and they are lost and undone Creatures; and in *Joh.* 3. 19. *This is the Condemnation*, this will be the Condemnation, *That light is come into the world*, the morning Star is up, the glorious Gospel

Gospel is gotten out, but men love darkness rather than light, they love Sin, they love Antichrist, they love Sathan, they love their Lusts; and is it not a grievous thing that this Star should shine among us which the *Jews* have not? and we should be worse than *Jews*, that Heathens have not: & we should be worse than Heathens for Drunkenness, for Swearing, for deceiving, and for defrauding one another, and for all manner of wickedness; O this will be the Condemnation, It will be easier for *Jews* and *Turks* that have not the Gospel, neither own it, than for Christians that have this light, this bright morning Star shining among them, and walk not after it.

2 If Christ be a bright and a morning Star, then let us all look unto this Star for light, for direction; It is not good to be in the dark, if you have but a little light in the dark you account it a great matter; this World is full of darkness, now let us look to this Star, and the light of this Star -- You that are Mariners, when you are at Sea, if you can see but a Star, especially the Pole-Star, you think it a great priviledge, and know where you are, and how to steer your course, and to avoyd Sands, and Rocks, and dangers; this World is a sea of trouble, a sea of sin, and of affliction and wil you not look to this Pole-Star? If you will look to this Star, this bright and morning Star, you will sayl safely, you will avoyd Shipwrack, you will avoyd the losing of your Souls, which is the greatest loss of all. O look to this Star to direct you, and to guide you over the sea of this World, that you may go safely to the Haven of Happiness, if you sayl not by this Star you will never get to Heaven; It is not sayling by your own Lusts, your own Wills, Humours, and

fancies, and to live as you please; If you will not live according to the light that hee hath given you out, you are undone Creatures, look to it; wee are all sailing either down to Hell, or towards Heaven; well, let us take our directions from this bright and morning Star, and wee shall never sail the wrong way.

3 If Christ bee the bright and morning Star, then hee is worthy to bee admired and worthy to bee magnified, who is a Star of the highest Magnitude, who is the chiefest Star in Heaven; you stand looking sometimes upon a Star, and gazing upon the Sun or Moon, and admire them for their glory, and beauty, and sparkling, and the like; well, here is a Star for you to look upon and to admire. The Heathens did so admire the Stars, that they did worship them for Gods, and did sacrifice unto them; that you are not to do; but here is a Star for you to admire, to adore, and to sacrifice unto; I mean to offer praises unto this bright and morning Star, even the Lord Jesus Christ. The Lord hath set him up that wee should honour him as wee honour the Father, to praise and magnifie him for the Light hee hath brought, for the great things hee hath wrought for us; Therefore mind this Star, and admire this Star, hee will come to bee admired in all his Saints hereafter, hee should bee admired now, *Psal.* 145. *praise him all yee Stars of Light*, Are you Stars? and are you Stars of Light? are you godly and gracious? praise him, even this Star, all you Stars of Light; O bless God for Christ, and magnifie Christ, and lift up the honour and praise of Jesus Christ, for hee is worthy, hee is above all Princes and Potentates, above all

Angels

Angels, hee is the bright and morning Star.

4 Is Christ the morning Star? then examine whether this day-Star (as *Peter* calls him) bee risen in your hearts, the Stars may bee up in the Heavens, but whether is this Star risen in your hearts? and for discovery of that, I shall give you a few things whereby you may know whether this bright morning Star bee risen in your hearts.

1 You know the Light is a pleasant thing, *Eccles.* 11. so if Christ bee risen in your hearts, then the Light of Christ will bee a pleasant thing to your minds, to your souls: The Light is a thing that doth greatly please and rejoyce; what delight then have you in this Star? what delight have you in the Gospel? Is the Gospel, and the Light of it welcome to your hearts, pleasing to your souls, glad tydings to you? the Word of God was to *Job* and to *David* as meat, and their appointed food, as hony and the hony combe; more than thousands of gold and silver. And the more bright the Light is, the more pleasing and delightfull; dim Light doth not so much please as a clear Light; the shaddows, and types, and ceremonies of the Law, they had some Light in them, but it was a dim Light, but now all these shaddows and darknesse hath Christ taken away, and the Light now appears clearly, is this welcome now to your hearts? can you say as *David* did, *Psal.* 119.140. *Thy Word is very pure, therefore thy Servant loves it.* O Lord thy Word is clear Light, there is no darknesse in it, therefore doth thy Servant love it; do you love the Light? others hate the Light, because their deeds are evill; but do you love the Light? is it welcome to you though it do reprove you, and condemn

your Light, and the more it condemns and reproves, the more acceptable it is? O! this is an Argument the day Star is risen in your hearts.

2 Where this Light is risen, there it doth work a transformation, it transforms all where this day Star doth rise, *Rom.* 12. *And bee not conformed to the World, but bee yee transformed by the renewing of your minds*; why, what Light is it that doth transform us by the renewing of our minds? it is not the light of Nature doth it, nor the Light of any Creature: but it is the Light of Life doth it; and there is no Light of Life, but this Light that Christ brings, *Joh.* 8. 12. Christ speaks there *that hee is the Light of the World*, and it is called, *the Light of Life*; It is Light that will make you a New-Creature, and this begins in the mind, being transformed by the renewing of your mind, the Mind will be altered, and the Will will bee altered, and the whole Man will bee altered, and there will bee an universall change wrought in the Man, 2 *Cor.* 3. *But wee all with open face beholding as in a glasse the glory of the Lord, are changed into the same Image*; Wee behold in the Gospel, that is the glass, This bright morning Star arises in the Gospel, and wee behold his glory and his Light there; and what then? are changed into the same Image, even from glory to glory, so that it is a transforming Light, you were darkness in your selves, but now are you Light in the Lord; the *Ephesians* that were darknesse were changed into Light, into the very Light of the Lord; so that there is a transforming of us, and a changing of us into the very Light of Christ, so that wee become Stars, and have that very Light, as *Paul* saith, we

have

have the minde of Christ.

3 Where this bright and morning Star is risen, there will be love to all those that have the same light in them, to all those that are Christs, to all beleevers, to all the godly, to all are brethren, there will be love unto them all; see a place for this purpose, 1. *Joh.* 2. 8, 9, 10, 11. *The darkness is past, and the true light now shineth, he that saith he is in the light,* mark, *and hateth his brother, is in darkness even untill now.* Why, many will say they are in the light, and this Day-star is risen in them, *He that saith he is in the light, and hateth his brother, is in darkness, but he that loveth his brother abideth in the light, and there is none occasion of stumbling in him; but he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.* Is Christ the Day-star risen in that mans heart who hates his Brother? No, he is in darkness, and knows not what hee doth, nor whither hee goes. Do you love a godly man, do you love your brother, many cannot indure him that hath light in him, their ways are not as our ways, their lives are not as our lives, O then light will convince, light doth reprove, and light will reprove the unfruitful works of darkness; well, if you have light in you, you will love the brethren.

I, the Brethren, but who are they? These are Hypocrites, and if they had light, and Christ were in them, we should love them.

Well, will you know who is a Brother, turn to *Matth.* 12. ult. *For whosoever shall do the will of my Father which is in Heaven, the same*

is

is my brother. Whosoever will do the Will of God, the same is a Brother, a Brother to Christ, and to all the Brethren of Christ; *I go to my Father, and to your Father, and I have called you brethren.* That man that endeavours most to do the Will of God, that man hath light, and that man hath life; when men swear, and lye, and follow their lusts, and courses of the world, they are darkness, and walk in darkness, but that man that walks most conformable to the rule of Gods Word, he is light, he is a brother, but if you have not love, the Day-star is not risen in your hearts.

4. Lastly, If this Day-star be risen in you, then you will follow the Lord Christ, and the Light that he holds out unto you, and others you will not follow; I say, you will follow Christ, hee is Light, saith *Paul, Be yee followers of me as I am of Christ, and my Sheep know my voyce, and they follow me, but they know not the voyce of strangers, and will not follow them.* Christs Sheep, those that have light, they will follow the light, they will follow the Day-star; you know that when they were in the Wilderness they had a Pillar of Fire went before them in the night, and they followed that; so now, Christ is the Pillar of Fire, he is the Star that goes before them, and they will follow that Star; the Wise men had a Star that went before them, and they followed that Star, and that led them to Christ; but now we must not follow Stars, nor follow Men, but follow Christ *the Star*; whom do you follow now? your own wisdom, your own counsel, your own lusts, the examples of men, and the like; are these your Guides and Leaders? you are undone

done then, you have not the Day-star risen in your hearts, if it were, you would follow this Guide, which is an infallible light, and an infallible Guide, therefore try your selves by this.

5 If Christ be the bright and morning Star; then let us look, and wait for the Day which this morning Star is a fore-runner of, it will be a glorious and a great Day, be it the Day of Judgement, as some do conceive, or the day of Restitution of all things, as others conceive, yet that day will come, and it will be a remarkable day, a glorious day, a day of burning, a day of fire, a day to consume the wicked, a day to advance and raise the godly; and *Paul* doth beseech them, in 2 *Thess.* (he lays the weight upon that very thing) chap. 2. vers. 1. *Now we beseech you Brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.* O the coming of Christ is a very weighty thing, when he shall come in the glory of his Father, and of the Angels, to judge the World, or to deliver the World, it will bee a great day, a separating day; O therefore let us look for that day, and prepare for it; Oh, the Saints at that day will have cause to lift up their heads, their Redemption draweth nigh -- It will be the day wherein Christ, as he saith, in *Mat.* 26. 29. *I will not drink henceforth of the fruit of the Vine, untill the day when I drink it new with you in my Fathers Kingdom*; It will be a day of rejoycing to the Saints, but the wicked shall have a Cup of Vinegar to drink, or mingled Cup with Wrath, and they must drink it all off to their undoing: well, seeing the morning Star hath appeared, and is up, and that day will come, O let us look and prepare for it.

6 Last-

6 Lastly, If Christ bee the bright morning Star; then we should be encouraged here to serve the Lord Jesus Christ, and not to be weary of his work, of his way; and though wee meet with difficulties and discouragements, yet to go on and fight it out, and upon what ground, see in *Revel.* 2, 26, 28. *He that overcometh, and keepeth my words unto the end, to him will I give power over the Nations, and I will give him the morning Star.* He that goes on in my service, and overcomes World, Devil, Corruption and Sin, saith Christ, I will give him the morning Star, I will make him glorious, I will fill him with joy and comfort, I will give him my self, for I am the morning Star, hee shall have fruition of me, and possession of me; so that here's incouragement enough for any to go on in godliness, in Christianity, in the ways of holiness, and to oppose the enemies of Christ, why? he shall have Christ himself the morning Star.

The

The Voyce of the Spirit and Bride.

REV. 22. 17.

And the Spirit and the Bride ſay, Come.

THE Lord Chriſt having declared many things concerning himſelf, and his enemies, and the ſtate his Church ſhould come unto, in this Book; here the Spirit and the Bride ſay, Is it ſo? come, come; ſeeing there is ſuch Propheſies of thy ſelf, come; ſeeing thine enemies ſhall meet with ſuch things, come; ſeeing thou wilt bring the Church to ſuch a ſtate, come: *The Spirit and the Bride ſay, Come* -- To ſpeak a little to the words -- Some by a Figure called ἐνδιάδυς where two words are put for one, do underſtand the words thus; *And the Spirit, and the Bride*, that is, the Bride by the Spirit *ſaith, come*; Or, the Bride by inſtinct of the Spirit, ſaith, come; or the Spiritual Bride, the Bride ſanctified by the Spirit ſaith, come --- But you ſee they are put diſtinct, and ſo ſome Expoſitors take them: *The Spirit ſaith, come; and the Bride ſaith, come* -- The Spirit that ſpake to the Churches, in the ſecond and third of the

the *Revelation*; *Here what the Spirit ſaith unto the Churches, that Spirit here ſaith, come.*

And the Bride ſaith, come; by *Bride* both the Church Triumphant and Militant may bee underſtood, thoſe that are choſen, called, and faithful, *Revel.* 17. 4. thoſe that had the name of their Fathers written in their fore-head, *Revel.* 14. 1. Thoſe that had white Robes, and Palms in their hands, *Revel.* 7. Thoſe that made up the *New Jeruſalem* that deſcended from Heaven, *Revel.* 21. Thoſe who did keep the Commandements of God, and do his Will, *Revel.* 22. 14. Thoſe that were the ſeveral aſſembly of the firſt born, *Heb.* 12. theſe are the Bride. Now the Church is called a Bride from the reſemblances that it hath with a Bride.

The reſemblance between the Church and a Bride.

1 You know a Bride doth forget, and forſake her own people, and her fathers houſe, *Pſal.* 45. *Forget thine own people, and thy fathers houſe*; it is ſpoken there to the Bride; ſo the Church forgets the World, and the cuſtoms and faſhions of the World, her own people, kindred, and relations, and forſakes them; Thus doth the Church, *Epheſ.* 5. 32. *For this cauſe ſhall a man leave his father and mother, and ſhall be joyned to his wife.* This is a great myſtery, but I ſpeak concerning Chriſt and the Church; the Church muſt leave Father and Mother, leave outward relations, *Wee have forſaken all and followed thee*, ſaid the Diſciples.

2 A Bride, you know is betrothed, and eſpouſed unto a man, ſhe gives up her ſelf unto a man; ſo the Church, 2 *Cor.* 11. *For I have eſpouſed you to one Husband, that I may preſent*

ſent you as a chaſte Virgin to Chriſt. Chriſt calls her his Spouſe in the *Canticles*, ſhe is eſpouſed unto Chriſt.

3 A Bride, ſhe hath her Ornaments and Jewels about her, ſhe is trim'd, *Iſa.* 61. 10. ſo the Church hath Ornaments and Jewels about her, ſhe is trimmed and deckt with the Graces of the Spirit, with the righteouſneſs of Chriſt. White Linnen (in the *Revelation*) is ſaid to bee the righteouſneſs of Saints, the Church hath her Ornaments, her Jewels, and Graces, *Canticles* 4. 9.

4 Laſtly, The Bride you know expects Marriage of ſuch a Perſon; ſo the Church looks to be married unto Chriſt, ſhe waites for the day, ſhe is eſpouſed already, and waites for to be married unto the Lamb, *Rev.* 19. ſo then you ſee upon what account the Church is called a Bride.

Now the Point to be handled is this.

Doct. *That both the Spirit of God, and the whole Church are deſirous of Chriſt's coming.*

And the Spirit and the Bride ſay, come.

To ſpeak a little to the Spirit of God; the Spirit of God is ſaid in Scripture to intercede for us -- and the Spirit of God luſts againſt the fleſh - and here the Spirit deſires the coming of Chriſt; *The Spirit ſaith, come.*

Why the Spirit deſires the coming of Chriſt.

And the Spirit deſires the coming of Chriſt, becauſe it having received from Chriſt all truth, and having given it out unto Apoſtles, and unto *John*, and ſo to the Church, it would gladly have the Church ſee the accompliſhment of what is given out by the Spirit, which will not all bee done till the coming of Chriſt; all truth will not be

be accomplished, Propheſies, or Promiſes will not be fulfilled till the coming of Chriſt, and the Spirit having received of Chriſt, and given them out, the Spirit deſires the accompliſhment of them, that the Church might ſee it.

2 The Spirrt deſires Chriſts coming, for the honour of Chriſt; it is ſaid in 2 *Theſ.* 1. 10. Chriſt ſhall come to be admired, this ſhall bee the honour of Chriſt to bee admired by the Church, to be admired by the World, eſpecially he ſhall bee admired of the Saints, and of thoſe that do beleeve; and the more admirable will Chriſt be when they ſhall ſee all Truths fulfilled, and made good, that he gave out by his Spirit. It is ſaid, *Iſa.* 44. 26. *God is a God that confirmeth the word of his Servant, and performeth the counſel of his Meſſengers*; ſo Chriſt, he will confirm the word of his Spirit, and confirm the word of his Meſſenger; the Spirit brought it from Chriſt to *John*, *John* gives it out to the Church, and when Chriſt comes he will confirm the word, and make it all good, and ſo both Chriſt ſhall bee honoured, the Spirit honoured, and the Inſtruments that gave out the word, be honoured.

3 The Spirit deſires the coming of Chriſt, that ſo it ſelf may be no more grieved, no more quenched. So 1 *Theſ.* 5. *Quench not the Spirit*; in Eph. 4. 30. *Grieve not the Spirit, whereby yee are ſealed unto the day of redemption.* The Spirit hath ſealed up men unto the day, that is, this day of Chriſts coming unto the day of redemption. Now ſaith the Spirit come, come that I may be no more grieved, I am grieved in the hearts of Saints daily, I am troubled by them, they do many

many things that are contrary to my Nature, contrary to my Holineſs; the Spirit is a tender thing, and ſoon grieved, now ſaith the *Spirit*, *Come; come*; then when Chriſt comes, the Spirit ſhall no more be grieved, there ſhall be a courſe taken with enemies.

Here then we may ſee that this is a matter of weight, and worthy of conſideration, the coming of Chriſt, for the very Spirit of Chriſt deſires it. But ſo much for that.

The whole Church alſo deſires it, even the Church Triumphant deſires it; I might inſiſt upon that firſt.

The Chuth triumphant deſires Chriſts coming.

In *Rev.* 6. 9, 10. *And when he had opened the fifth Seal, I ſaw under the Altar the ſouls of them that were ſlain for the Word of God, and for the teſtimony which they held; And they cryed with a loud voyce, ſaying, how long, how long O Lord, holy and true, doeſt thou not judge and avenge our bloud on them that dwell on the earth?* Here is part of the Church Triumphant, crying, How long O Lord afore thou comeſt?

Souls have no Tongues, you muſt know, but here by crying is meant the deſires of the Soul, they deſire Chriſts day might come, and ſo their enemies might be judged, and they might have their bodies united unto their ſouls, and be made compleat.

Queſt. *But it may be ſaid, Do the Souls in Heaven, and the Church in Heaven deſire Chriſt may go out of Heaven, and come down to earth? that ſhould ſeem ſtrange.*

Anſ. 1. Yes, The very Church in Heaven deſires the day of Chriſts coming, and what

if Christ do leave Heaven, and come down to earth, what hurt in that, for they being in Heaven do see the face of the Father, and beholding the face of the Father they have happiness enough there, as the Angels always behold the face of my Father.

2 But secondly, when Christ comes they shall come with him, as you may see in *Jude* 14. *Behold the Lord cometh with ten thousand of his Saints.* Here is a limited number put for an illimited, ten thousand, that is, with all his Saints, so you have it in *Ezek.* 14. 5. *And the Lord my God shall come with all the Saints with him*; Christ shall come, and all the Saints shall come with him when he comes; so in 1 *Thes.* 4. 14. *For if we beleeve that Jesus dyed and rose again, even so them also that sleep in Jesus will God bring with him*; they shall come with Christ when he comes, so that the very Church Triumphant are desirous of the coming of Christ. But so much for that.

The Church Militant desires the coming of Christ.

We come now to that which is more chiefly our aime and scope, that is, the Church here in this World, the Bride here doth desire the coming of the Lord Jesus Christ, the Bride saith come, come Lord, you have it in the twentieth Verse of this Chapter, *He which testifieth these things saith, Surely I come quickly, Amen, even so come Lord Jesus. John* desires the comming of Christ in the person of the Church, *Come Lord Jesus*, and frequently in Scripture this is spoken of; *Tit.* 2. 13. *Looking for the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.* The Church looks for, and so desires the glorious appearing

pearing of our Saviour Jesus Christ, that which we look for, we desire; and so in 2 *Pet.* 3. 12. *Looking for and hastening unto the coming of the day of God*, 1 Thes. 1. 10. *And to wait for his Son from Heaven.* The *Thessalonians* (the Church there) waited for the coming of Christ from Heaven; and *Phil.* 3. 20. *Our conversation is in Heaven, from whence also wee look for the Saviour, the Lord Jesus Christ.* And many other places there are, *Rom.* 8. 23. *And not only they, but our selves also which have the first fruits of the Spirit, even wee our selves groan within our selves, waiting for the Adoption*, to wit, *the redemption of our bodies, wee look for the coming of Christ.*

What kind of desire the Church hath for Christs coming.

Now what kind of desire is this of the Church, *The Bride saith, Come*, the Bride desires the coming of Christ.

Spiritual.

1 This desire of hers is a Spiritual desire, it is no Carnal desire; it is such a desire as is in Christ himself towards the Church. *Cant.* 2 10. *My Beloved spake, and said unto me, Rise up my Love, my fair one, and come away*; and so in the thirteenth Verse, *Arise my Love, my fair one, and come away*; Christs desire to the Church is a Spiritual desire. *Cant.* 7. 10. *I am my Beloveds, and his desire is towards me.* Christs desire is towards his Church, and it is a Spiritual desire -- so the Churches is the same to him, *Come my beloved, let us go forth into the fields, come my beloved.* As Christ calls his Church, so the Church calls him, *Come my Beloved*; A Spiritual desire it is, a desire that the Spirit of God hath begotten in her, for the Spirit works gracious and holy desires in the hearts of

men and women, and those desires being put forth now towards Christ, they have the denomination from the Spirit, they are Spiritual desires.

Earnestly. 2 The desire of the Church it is an earnest desire, a strong desire, 2 *Cor.* 5. 2. *For in this we groan earnestly, desiring to bee cloathed upon with our house which is from Heaven.* Paul groaned earnestly, and in *Phil.* 2. he saith there, he *desired to be dissolved, and to be with Christ*, he desired the coming of Christ to dissolve him, that so he might be with Christ, *Rom.* 8. 19. *The earnest expectation of the Creature*, it is called; and Vers. 23. *We groan within our selves* -- It is such a desire as those have which are sick for Love, *Cant.* 5. saith the Church there, *Tell him that I am sick of Love*; The Church is sick of Love for Jesus Christ, and earnestly desires his coming -- such a desire as is in Women with Childe, that miscarry if they have not their desire -- such a desire as is in the captive to bee delivered -- such a desire as is in the sick for health -- such a desire as is in Women for their Husbands that are beyond sea; an earnest desire.

A working desire. 3 It is a working desire, a desire that puts men and women upon doing, a desire that makes them work. Here was a desire, and she falls a praying, *Come, come Lord Jesus, come quickly*; A desire that will make you active, not a sluggish lasie desire, as is in too many, but a waking desire, 2 *Pet.* 3. 12. *Looking for, and hastening unto the coming of the day of God*; where there is *no king*, there will be *desire*, and where there is *desire* there will be *acting*, *hastening to the coming*.

4 It

4 It is a desire that is lasting, it is not a Humour, a Fit, a Fansie and away, but it is a desire that is lasting, and continued. The Church hath had this desire many hundred years, yea thousands of years, 1 *Pet.* 1. 13. *Wherefore gird up the loyns of your minde, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Iesus Christ.* It will make men and women hope to the end; where there is desire of a thing, there is hope, and it will make them hope to the end, when it lasts to the end, the desire lasts till Christ comes. A lasting desire.

5 Lastly, It is a desire that is well bottomed, a desire that is well grounded, it is a desire that springs from a good foundation, it is not from the Fansie of a man, or from a Notion, or from a Conception, or Tradition, but it is a Desire that is well bottom'd, well grounded, and springs from a good Root -- It springs from Promises -- It springs from Prayer -- It rises from Promises, *Acts* 1. 11. *This same Iesus which is taken up from you into Heaven, shall so come in like manner, as yee have seen him go into Heaven*: Well, this Jesus that is gone now to Heaven, he shall so come again. Here is a good Root, a Foundation, a Promise now for this desire. *Heb.* 10. *Yet a little time and hee that shall come, will come, and will not tarry.* And in Revel. 22. *Behold I come quickly, and my reward is with me*; here is a word for it -- There are many Promises in the Scripture to this purpose, therefore *Peter* saith in the place before mentioned, *Notwithstanding we, according to his promise, look for the new Heavens, and the new Earth.* It is a desire that is grounded upon a Promise, It is a wel bottom'd desire.

Promiſe, a Divine Promiſe, and not a Human Promiſe; a Promiſe from Heaven, and not from Earth. --

It is grounded upon Prayer; in the Lords Prayer Chriſt hath taught us to pray, *Thy Kingdom come*; ſo that the deſires of the Church you ſee of what nature they are, they are Spiritual deſires, they are earneſt deſires, they are working deſires, they are deſires that are laſting, they are deſires that are well grounded.

Q. *Why doth the Church deſire the coming of Chriſt?*

Why the Church deſires Chriſts coming.

A. 1. The Church deſires the coming of Chriſt, that ſo the Lord Chriſt himſelf may bee perfected, and compleated; Chriſt accounts himſelf imperfect in Heaven, *Epheſ.* 1. ul. *The Church is ſaid to be the fulneſs of Chriſt*, and till Chriſt hath all with him that the Father hath given him, he is not compleat -- The Church deſires Chriſt may have his fulneſs; Come Lord, and take all thine own; Come Lord, and gather in all thy Saints; Come Lord, and injoy all the Father hath given thee; it is, that Chriſt may have his fulneſs, be perfected, and compleat.

2 The Church deſires Chriſts coming, that ſo all the enemies of Chriſt may be brought under, eſpecially that thoſe Grand enemies of Chriſt may be brought down, as Antichriſt, and Sathan, thoſe are the Grand enemies of Chriſt, 2 Theſ. 2. 8. And *then ſhall that wicked be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming*. This is ſpoken of Antichriſt, that wicked one, when Chriſt comes there

there shall be a total destruction of Antichrist, and all that adhere to Antichrist; then shall the Prophet and the Beast be taken, as in *Revel.* 19. *I saw the Beast, and the Kings of the earth, and their Armies gathered together, to make war with him that sate on the Horse, and his Army, and the Beast was taken, and with him the false Prophet that wrought Miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his Image, &c.* When Christ comes the Beast and the false Prophet will be taken, these are Antichrist, they shall bee taken and judged, and that enemy Sathan also, as in chap. 20. *I saw an Angel come down from Heaven, having the Key of the bottomless Pit, and a great chain in his hand, and he laid hold on the Dragon that old Serpent, which is the Devil and Sathan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him that he should not deceive the Nations any more, till the thousand years should be fulfilled*; then shall the enemies of Christ bee brought under; the Church saith, Come, upon that account.

3 The Church saith, Come, and desires his coming, that so it self might bee freed from all enemies within, and without, when Christ comes, this will bee made good. *Revel.* 21. There was new *Jerusalem* came down from Heaven; What then? saith hee, *Behold the Tabernacle of God is with men, and hee will dwell with them, and they shall bee his people, and God himself shall bee with them, and bee their God, and God shall wipe away all tears*

from their eyes, and there ſhall bee no more death, neither ſorrow, nor crying, neither ſhall there be any more pain. When Chriſt comes, all enemies ſhall bee taken away, all Perſecutions, all Afflictions, all Temptations, yea all Corruptions within, *Rom.* 7. 24. *Who ſhall deliver me from this body of death? I thank God through Jeſus Chriſt*; when Chriſt comes I ſhall be delivered from this body of death, ſo that Chriſts coming is deſired of the Church, that ſhe may be freed from all enemies without, and that there might be no ſinning, nor grieving of the Spirit, that there might be no tears, no ſorrow, no crying, no pain, but freedom from all, inwardly, and outwardly.

4 And laſtly, The Church deſires the coming of Chriſt, that ſhe may injoy all the good things that are to be had by his coming -- That ſhe may have the choyce refreſhing that is ſpoken of in *Acts* 3. 19. *Repent yee therefore, and bee converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.* Chriſt ſhall come, and there will be times of refreſhing, times of choyce refreſhing, ſuch refreſhings ſhall Souls have as they never had -- That they may have the glorious liberty mentioned, *Rom.* 8. 21. *Becauſe the Creature it ſelf alſo ſhall bee delivered from the bondage of corruption, into the glorious liberty of the children of God*; then ſhall the children of God have liberty, and glorious liberty, never had they ſuch liberty as then they ſhall have -- Then they ſhall likewiſe be partakers of great honour, that Chriſt will beſtow upon them, *Rev.* 2. 17. *He that overcometh*, ſaith he, *I*

will

will give to eat of the hidden Manna, and I will give him a white ſtone, and in the ſtone a new name written; He ſhall have a title of Honour -- And a new *Seat* ſhall he have, *Rev.*3.21. *To him that overcometh, will I grant to ſit with me in my Throne, even as I overcame, and am ſet down with my Father in his Throne.* Chriſt will honour the Church then, and ſet her upon a Throne, exalt every member thereof, give them a new name, a new ſeat; great honour ſhall they have, inſomuch that it is ſaid in *Iſa.* 62. *Thou ſhalt be as a crown of Glory in the hand of the Lord, and a royal Diadem in the hand of thy God.* They ſhall be honoured as Kings and Queens; *He hath made us Kings and Prieſts unto God,* and we ſhall be honoured as Kings and Prieſts when Chriſt comes -- Then ſhall they have nearer conjunction with Chriſt, and more communion with him then ever, *Rev.* 19. 7. *Let us bee glad, and rejoyce, and give honour to him, for the marriage of the Lamb is come.* The marriage of the Lamb is come; *Then* ſhall bee the marriage, now it is a *Bride,* but then ſhall be the *Marriage,* then ſhall we rejoyce, for *the marriage of the Lamb is come, and his Wife hath made her ſelf ready.* There will bee more intimate and ſweet communion; then will Chriſt let out his loves to the Soul indeed -- Then will he lead his Spouſe, his Bride, his Wife into the Marriage Chamber, into the Wine-ſeller; then ſhall there be Apples of comfort, and Flaggons of Wine, then the ſpiced wine will be brought forth, there will bee more near conjunction, and ſweet communion with Chriſt then ever.

And laſtly, then ſhall the Church bee made like

like to Christ indeed, 1 *Joh.* 3. 2. *When he shall appear we shall be like him*; we shall then bee transformed into the image of Christ fully, so that the Bride, the Church, desires the coming of Christ upon these grounds.

Vse, To make some use of this point.

1 Doth the Church desire the coming of Christ? then this is a reproof to those Christians that do not minde Christ, nor desire Christ, nor look after Christ at all; many Christians they never desire the coming of Christ, but they desire other things, people have their desires carried otherwise; The Mariner, he desires a fit Wind to carry him to his Port; the Husband-man, hee desires the Harvest, that that would come; and so the Lawyer desires the Term, that that would come; and the Woman desires her Husband would return, that is abroad; and the Begger desires a good Almes; but where is a soul desires the coming of Christ? who saith, Come Lord, come quickly, come away? it is an argument that you have little or no grace in you, it is an Argument you are no friends to Christ, but rather enemies to Christ, when you do not minde Christ, and his coming, and desire his coming; look into *Mat.* 24. 48. to the end, *And if that evil servant shall say in his heart, my Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day that he looketh not for him, and in an hour that he is not ware of, and shall cut him asunder, and appoint him his portion with the Hypocrites, there shall bee weeping and gnashing of teeth*; mark, A *wicked Servant* that *defers* the coming of Christ, and a wicked Servant that mindes

not

not the coming of Christ at all: so that this is a just reproof to the most, they minde not, they think not of the coming of the Lord Christ, they desire it not.

Doth the Church desire the coming of Christ? then this informs us that Christ is desirable, yea very desirable, I say, very desirable -- Christ is desired by the Spirit to come -- Christ is desired by the Church Triumphant to come -- Christ is desired by the Church Militant here in this world to come: Christ is very desirable; what is there more desirable than Christ? *Hag.* 2. 7. he is called there, *The desire of Nations*; where there is but one Saint in a Nation, Christ is desired there, whereſoever there be any godly ones, any that are indued with the Spirit of God, they desire Christ, he is the desire of Nations, all the Nations in the World, if they have any godly in them, they desire Christ, *Cant.* 5. 10. *He is said to bee white and ruddy, the chiefest of ten thousand, and altogether lovely*; who should bee more desired than Christ? Christ looks upon his Church as lovely, and desirable, and he saith, Come away, come away my beloved, come over the Mountains, and come away, and have communion with me; and Christ is farre more lovely than the Church, farre more glorious and beautiful --- *Christ is the bright morning Star*, and is not that desirable? -- *Christ is the Sun of Righteousnes, that comes with healing in his wings*, and is not he desirable? -- *Christ is the brightnes of his Fathers glory*, and is not he desirable? *Pro.* 13. 15. *Wisdom is to be desired above all things*, saith he, and is not Christ the Fountain of all Wisdom? *In him are hid all the treasures of*

Wisdom

wisdom and knowledge, Col. 2. 3. and is not he desirable? *Christ is the Bridegroom*, and is not he desirable? such a Bridegroom as never was in the world before, nor will be afterwards; no marvell then the Church saith, *Come, come, come*; he is desirable.

3 If the Church do desire Christ, then here is matter of comfort for the Church, matter of comfort for every beleeving soul that doth desire Christ, comfort upon sundry considerations --

1 The soul that doth so desire Christ as you have heard, that desires Christ Spiritually, that desires Christ earnestly -- that hath a waking desire after Christ, a lasting desire, a desire that springs from promises, this is an Argument now unto thee of the truth of grace; such desires come from the Spirit of God, they are not from Nature, from flesh and blood; flesh and bloud doth not desire the coming of Christ, but it is from a principle of Grace, from a Fountain within, from something conformable to Christ, and this is an argument of comfort; many are troubled, they know not whether they have Grace or no; but dost thou so desire the coming of Christ? it is an argument of the truth of grace in thy heart.

2 It is an Argument of a blessed condition, Matth. 5. 10. *Blessed are those that hunger and thirst after righteousnes*; blessed are they, in the Judgement of the Lord Jesus Christ himself thou art a blessed Creature; Dost thou hunger and thirst after righteousnes? To hunger and thirst, is to have earnest strong desires after righteousnes, and if so, thou art blessed; Now, is not Christ righteousnes? Look into *Jer.* 23. 5, 6.

saith

saith the Lord, *Behold, the days come, that I will raise unto* David *a righteous branch, and a King shall reign and prosper, and shall execute Judgement and Justice in the earth; in his days* Judah *shall be saved, and* Israel *shall dwell safely, and this is the name whereby hee shall be called, the Lord our righteousness.* Well, dost thou hunger and thirst now after righteousness, after Christ and his righteousness? Doest thou see thine own righteousness, as spotted, filthy, loathsome, and throw it away, and hunger and thirst after the righteousness of Christ? what he hath purchased and procured by his Death, Sufferings, and Merits for poor sinners, thou art a blessed Creature that dost desire Christ.

3 Thou shalt be satisfied, for ere long Christ will come, *Yet a little while,* Heb. 10. *and hee that shall come will come, and will not tarry. Behold I come quickly, and my reward is with me*; I am a coming, I am a coming saith Christ; and he will satisfie the souls of those that do desire him. *Revel.7.15. Therefore are they before the Throne of God, and serve him day and night, &c.* and vers. 16. *They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat, for the Lamb which is the midst of the Throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.* They shall be fed, and be filled, and shall not hunger and thirst any more, and it is not long -- For that might bee objected, Wee have desired, and we have waited long; why it is not long, Christ is a coming, the things that now we see do prognosticate as much unto us -- *When*

the

the Son of Man cometh, ſhall he finde faith on the earth? Where is any faithfulneſs in men? no faith to be found in men -- And doth not the Devil rage now, and throw out puddle waters, Blaſphemies, Errours, and Hereſies? -- And are not all Nations perplexed at this time, and know not what to do, and which way to turn them? -- And is there not a ſpirit of Prayer abroad for the coming of Jeſus Chriſt, more than hath been in former days? And if it bee ſo, theſe are Arguments that Chriſts coming is nearer at hand then you are aware of, therefore here is comfort to the Saints and ſervants of Chriſt; Chriſt will come, and then they ſhall be ſatisfied that have deſired, and waited for his coming.

4 If it bee ſo, that the Church deſires the coming of Chriſt, then let me intreat you all to examine your ſelves, whether you do ſo deſire the coming of Chriſt, yea or no? and if you would know it, I ſhall commend two or three things to you, beyond what I have laid down --

1 That Soul that deſires the coming of Chriſt as the Bride here doth, lives not in any known ſin, that Soul that lives in any known ſin, that Soul cannot, that Soul doth not, that Soul dares not deſire the coming of Chriſt; I will give you one place of Scripture for it, 2 *Theſ.* 1. 8 *When the Lord Jeſus ſhall bee revealed from Heaven with his mighty Angels in flaming fire taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt.* If a man be ignorant, and knows not God, and his duty, and if a man do know God, and his duty, and diſobey the Goſpel, dares that man now deſire the coming of Chriſt, that ſhall

come in flames of fire to render vengeance? Doth the Murderer desire the coming of the Judge? Doth any guilty man desire the coming of him that will bring him forth, and punish him for his guilt? therefore the Soul that desires the coming of Christ, is a Soul that lives in no known Sin, he is neither ignorant of God, Gospel, nor duty, nor disobedient to God, Christ, or Gospel.

2 If you do desire the coming of Christ in truth, and according to those desires before mentioned, you will make some preparation for the coming of Christ; as you see the Bride, that saith Come; she prepares for his coming, *Revel.* 19.7. *And his Wife hath made her self ready*; she prepared for his coming. And so in the Gospel, *Luke* 12. 40. *Be yee therefore ready also, for the Son of Man cometh at an hour when yee think not.* And the wise Virgins they made ready, in *Matth.* 25. saith he there, *And while the foolish Virgins went to buy oyl, the Bridegroom came, and they that were ready went in with him to the Marriage, and the door was shut.* Now, what do you do towards Christs coming? do you purge out your Corruptions? Do you mortifie your Lusts? Do you renounce the World, and the vanities thereof? Do you trim and deck your selves with all Graces? if you do, it is an argument you desire Christ, and your desires are right.

3 Lastly, Those that desire the coming of Christ in truth and sincerity, they are glad when there are any appearances of the coming of Christ: any signes, any tokens of the coming of Christ, *Luke* 21. 25. *And there shall be signs in the*

the Sun, and in the Moon, and in the Stars, and upon the earth diſtreſs of Nations, with perplexity, the Sea and the waves roaring, mens hearts failing them for fear, and for looking after thoſe things which are coming on the earth; and then ſhall they ſee the Son of Man coming in a Cloud, with power and great glory, and when theſe things begin to come to paſs, then look up, and lift up your heads, for your redemption draweth nigh. When there is any appearance of Chriſts coming, the Saints are glad, and thoſe are gracious, are glad. Is Chriſt a coming? now they lift up their heads, we ſhall bee freed from all our enemies without, and within; Chriſt ſhall be compleat; now all the wicked, Sathan, and Antichriſt ſhall bee judged, now wee ſhall have that refreſhing that never was before, now wee ſhall enjoy the glorious liberty that we have waited for, and lookt for, now wee ſhall bee freed from ſin, now we ſhall have have more intimate communion with him, now we ſhall be made like unto him; this is that that makes the heart rejoyce at the apprehenſion of his coming, therefore examine your ſelves whether you have ſuch deſires of his coming, as here the Bride had.

5 The laſt uſe of the point is this; An exhortation to us to deſire the coming of Chriſt, and to ſay with the Bride here, *Come Lord, come*; the Spirit ſaith, come, the Bride ſaith, come, either we are not indued with the Spirit of God, or we are not the Bride of Chriſt, if we will not ſay, *Come*. Beſides theſe, conſider

1 It is an argument of love to Chriſt to deſire his coming, 2 *Tim.* 4. 8. *To all them that love his appearing.* If we do not deſire his coming, it

argues

argues little love to Christ; A woman that doth not desire the coming of her Husband, hath little love to her Husband.

2 It will be a Marriage day to the Soul, the day of his coming, *Revel.* 19. 7, 9. and Christ will rejoyce over his then as a man doth over his Bride, *Isa.* 62. 5. therefore seeing the Spirit of God desires it, and the Bride desires it, let us also desire Christs coming, manifest our love to Christ, and long for the marriage day.

Quest. *But may some say, What shall we do to have such desires begotten in us?*

What we should do to have desires after Christs coming begotten in us.

Ans. 1. Consider your own sinfulness; are we not all Sinners, full of sin and corruption? *Paul*, in *Rom.* 7. when he considered the Sin that was in him, how carnal he was, how he was carried away Captive, how the sin in his members did warre against the Law of his minde, what a wretched creature he was, he longed for Christ; *Who shall deliver me? I thank God through Jesus Christ*; well, Christ is a coming, ere long he will be here, and then I shall be delivered.

2 Consider the evils and confusions that are in fellow servants, the Devil deceives the Nations, Antichrist tyrannizeth, great ones oppress one another, much of *Babylon* is yet in *Sion*, all her foundations, and state foundations, are out of course, and what should the righteous, and all do, but long for the coming of Christ to set all in order? the serious consideration hereof would quicken our desires that way.

3 Consider the great good you shall have by Christs coming; it will be a time of refreshing, it will be a time of liberty, a time of glory, a time of making you like unto Jesus Christ; it will be a

time of the greateſt good to the Church that ever was.

4 Read this Book much of the *Revelations*, that will beget ſuch deſires in you, then Antichriſt ſhall go down, then the enemies of the Lord Chriſt ſhall be under, then ſhall it bee well with them that fear the Lord.

I ſhall now come to the next words, *And let him that heareth ſay, Come.*

Of

Of Christ his coming.

REV. 22. 17.

And let him that heareth say, Come.

SEeing the Spirit saith, *Come*, and the Bride saith, *Come*, let him that hears what the Bride saith, and hears what the Spirit saith, let him be of the same minde, and fall in with the Bride, and the Spirit, and say, *Come*.

The words in the Greek are, *The hearing man*, let the hearing man say, come; some refer this to the succeeding Ages after the Church that now was, the Posterity that should be after that time; let all the Ages, and all the Saints that shall be hereafter, let them be of the same minde with the Bride, and the Spirit, and say, *Come, come Lord Jesus, come quickly*.

But more properly it takes in all, *Let him that heareth*, Let the hearing man, let any man that hath an ear to hear these things, let him say, *Come*; let all sorts of men that read this Book, and hear the voyce of the Spirit, and of the Bride, say *Come, come Lord*.

Quest. *But a Question here may be moved,*

upon what account is it the duty of a wicked man to desire the coming of Christ? or whether may a wicked man desire the coming of Christ?

Ans. Though a wicked man can never cordially desire the coming of Christ, yet it is the duty of every wicked man, of all men in the world, and upon this account,

1 As they are the Creatures of God; all men are Gods Creatures, and being Gods Creatures, it is their duty to desire Gods Will, being revealed, for to be fulfilled, therefore all wicked men taking notice that this is Gods Will revealed, that Christ must come, it is their duty to desire the fulfilling of Gods Will, and not their own will. Hence is it that they pray often, *Thy Kingdom come, thy will be done*; though they know not what they pray.

2 As they are the Servants of God, and have talents committed unto them; every one that is the servant of another, and hath something committed to his trust, it is his duty to desire the coming of his Lord and Master, the coming of him to whom he must give his account; there is not a man in this World but hath some talent or other given unto him; some interpret that place in *John*, *He is the Light of every man that cometh into the world*, to be meant of that understanding and reason every man hath; every one therefore having his understanding and reason from Christ, should desire his coming.

3 It is the duty of all men to desire that God should be glorified; now God will bee glorified therein, and upon that account it is their duty to desire the coming of Christ. In *Isa.* 66. they say there, *Let God be glorified*, Joh. 16. *They shall*

cast

cast you out of their Synagogues, and hate you, and kill you for my name sake, and think they do God good service: Wicked men know it is their duty to glorifie God, and they go about it though they do it the wrong way; but now this being for Gods glory, and revealed, it is the duty of all men to desire the coming of Christ.

But I shall come to those Observations the words will afford.

Obs. 1. That the coming of Christ is a thing made known, and ought to be made known, *Let him that heareth say, Come*; How shall they hear? unless this be known, and made known, it cannot be heard, nor desired; there is hardly any thing in all the Gospel so much made known as the coming of Christ is, Christ himself doth frequently speak of it, *Joh.* 14. *I go away, but I will come again*; I will see you again, saith Christ, Joh. 21. 22, 23. *If I will that he tarry till I come, what is that to thee?* so v. 23. *If I wil that he tarry till I come, what is that to thee?* Till I come, I mean to come again; And in *Revel.* 2. 25. *That which yee have already, hold fast till I come*, saith Christ to the Church of *Thyatira*; Christ himself speaks oft of his coming, so the Angels have proclaimed and made known the coming of Christ, *Acts* 1. 11. *This same Jesus which is taken up from you into heaven, shall so come in like manner as yee have seen him go into heaven.* So *Peter*, he hath proclaimed the coming of Christ, *Acts* 3. 20. *And he shall send Jesus Christ, which before was preached unto you*: God shall send Jesus Christ again, and he shall come; and he vindicates the coming of Christ, which was questioned, 2 *Pet.* 3. 4. some said

there, *Where is the promise of his coming?* *Peter* vindicates this, *Looking for, and hasting unto the coming of the day of God* -- And *Paul* he is not silent in this business, but he speaks frequently of the coming of Christ, 2 *Thess.* 1. *When he shall come to be glorified in his Saints*; and chap. 2. vers. 1. *We beseech you Brethren, by the coming of our Lord Jesus Christ*; and vers. 8. *Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.* So in 2 *Timoth.* 4. *I charge you therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing.* And in *Tit.* 2. 13. *Looking for the blessed love, and the glorious appearing of the great God, and of the Saviour Jesus Christ*, and in *Heb.* 9. *ult.* and chap. 10. 16, 17. he speaks of it -- *James* also mentions it -- And it is observable, there is not one Writer in all the New Testament, but speaks of the coming of the Lord Jesus Christ, *Jam.* 5. 8. *Bee yee also patient, stablish your hearts, for the coming of the Lord draweth nigh* -- *Peter* also speaks of it, I told you before -- So in Jude 14. *Behold the Lord cometh with ten thousands of his Saints* -- and *John* he mentions it frequently, six times in this Chapter my text is in doth he speak of it -- And will you have *Matthew*, and *Mark*, and *Luke* to give their testimony? see in *Matth.* 24. 27. *For as the Lightning cometh out of the East, and shineth unto the West, so shall also the coming of the Son of Man be* -- *Mark* likewise speaks of it, chap. 8. 38. *When he cometh in the glory of his Father, with the holy Angels*; and *Luk.* 10. 13.

he

he calls his ten Servants, and delivers them ten pound, and saith unto them, *Occupy till I come*; so that it is very observable, that all the Apostles, and all that write the Epistles, do speak of the coming of the Lord Jesus.

Now, why is this coming of Christ insisted upon so much, and made known so much, and so often repeated?

1 Because we are hard to beleeve it; men are hardly induced and perswaded to beleeve the coming of the Lord Jesus, 2 *Pet.* 3. 4. say they, *Where is the promise of his coming, do not all things abide as they did from the beginning?* They could not beleeve Christs coming, and it is a hard thing to perswade men and settle men in this, the coming of the Lord Jesus again.

2 If men be perswaded to this, yet they are wonderfull apt to forget his coming, and to put the evil day farre of, *Matth.* 24. 48. *The evil servant says in his heart, my Lord delays his coming*, he will not come in my days; so the wise, and foolish Virgins grew secure; the wise slumbered, and the foolish slept, and so forgat the coming of the Lord Jesus Christ; we are apt, I say, to forget, and to put it off.

3 This is so often mentioned and insisted upon, that so we may prepare for it, *Matth.* 24. 44. *Therefore bee yee also ready, for in such an hour as yee think not of, the Son of Man cometh.* The Son of Man comes, and hee will come suddenly when men and women do not think of it; therefore it is to be made known, that people may bee ready, and prepared for the coming of the Lord Jesus Christ.

4 Lastly, This is made known, and so much

insisted upon in the New Testament, because it is a ground for Patience, and to bear up the spirits of men and women against the Cross, against afflictions, against reproaches, against discouragements, and all the hard measures they meet with all here in the World, *Heb.* 10. 36. 37. *For yee have need of patience, that after yee have done the Will of God, yee might receive the Promise*; they had indured the spoyling of their goods, and great afflictions, and saith he, yee have need of Patience, *For yet a little while, and he that shall come will come, and will not tarry*; here is a ground for their patience, Christ will come; and so in *Jam.* 5. 7. *Bee patient therefore brethren unto the coming of the Lord, behold the Husbandman waiteth for the precious fruit of the earth, and hath long patience for it; be yee also patient, stablish your hearts, for the coming of the Lord draweth neer.* This will bear up the heart against all discouragement, these afflictions, reproaches, temptations, will have an end when Christ comes; so that upon these accounts it is so much spoken of, and to be made known.

Application.

1 This serves for reproof -- First, of those that cannot indure to hear of the coming of Christ, that had rather hear of any thing than the coming of Christ; why is Christs coming spoken of so by himself, by all the Apostles, and Evangelists? Doth the Spirit say, come, and the Bride say, come, and shall not we indure to hear of the coming of Christ? It argues abundance of guilt, abundance of wickedness, and prophaneness, abundance

bundance of ignorance in the heart, that cannot indure to hear of the coming of Christ.

2 It reproves those, and shews how inexcusable they will be, that the coming of Christ is so made known, and yet they do not prepare for the coming of Christ; Do you read the Gospel? do you read the Epistles? do you read this Book of the *Revelation*, and do not you meet with the coming of Christ every where? And what, will you not prepare for it? Christ will say, What, did you not know that I would come again? did not I tell you? Did not all my Servants tell you of it? Did not *Matthew*, *Mark*, *Luke*, *John*, *Paul*, *Peter*, Angels, did not they tell you of my coming? Why did you not prepare for it? You have gotten Lamps, but where is your Oyl? You make profession, and you bear my name, why have you not prepared for my coming? Men will be inexcusable, like the man that had not on the Wedding Garment, *Friend, how cameſt thou in here?* his mouth was stopt; so you will bee inexcusable, and your mouthes will be stopt, that do not prepare for the coming of the Lord Jesus.

3 Let us consider it is our duty to prepare for the coming of Christ, it is made known in the Word, and it is made known to you this day; O prepare for the coming of Christ, *Mat.* 24 44. *Be yee also ready, for in such an hour as yee think not, the Son of Man cometh*; bee ready--

What is this preparation we should make for Christs coming? -- there are three or four things to be done.

1 See that you cast off every thing that hinders

ders your going out to Christ, and meeting of Christ, *Heb.* 12. 1, 2. *Wherefore, seeing we are compassed about with so great a cloud of Witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and finisher of our faith.* Well, lay aside every weight, and every burden, every Sin that doth so beset you, and bows you down, cloggs and hinders you from going out to meet Christ, from running the race that is set before you, cast off all things which cumber and burden you, all your lusts and corruptions, all base thoughts and practises, all sinful ends and aymes that you have; lay aside every burden.

2 See that you do adorn and beautifie your selves with all Graces, you know the Bride, *Revel.* 10. did trim up her self, and make her self ready, put on her best apparrel, put on Christ, put on all Graces. When you expect some special Friend to come to your Houses, you make preparation for him, you will not only have the house swept, but you will have the windows and tables rubbed, you will have your floores strown, you will wash and perfume your selves, and be in a decent, a comely posture, and habit; the Lord Jesus Christ will come, and he is a coming daily, you must therefore make ready for him, and prepare your hearts, your consciences, your wil, your affections, and understandings, the outward man, the body, all must bee fitted for Christ.

3 You should put forth your desires, as here the Bride doth, and the Spirit doth, O come Lord,

Lord, come Lord; the Soul that doth heartily desire the coming of Christ, is well prepared for his coming.

4 Lastly, you must wait daily for the coming of Christ; *Job* waited all his appointed time for the coming of his Redeemer. And *Luk.* 12. 35, 36. *Let your loyns bee girded about, and your lights burning, and yee your selves like unto men that wait for their Lord when he will return.* This is the preparation that you are to make, especially see that you have faith in Christ, as *Paul* saith in the *Philippians*, *I labour to win Christ, and to be found in Christ, not having mine own righteousnes*; so you should have faith in Christ, and say, In the Lord Christ have I righteousnes and strength, I have none in my self, but all is in him.

Obs. 2. The Second Observation is, That the coming of Christ is a thing to be hearkened unto, *Let him that heareth, say come*; Every man doth not hearken unto the coming of Christ, he hears of it, it may be, but he doth not hearken unto it; it is one thing to hear it, another thing to hearken unto it; *Let him that heareth say, Come*; To hear is ordinary, but to *hearken* is rare, and so to hearken as to say, *come*, is rare; few so hearken as to say, Come Lord, come Lord, *Rev.* 2. 7. *Let him that hath an ear hear what the Spirit saith unto the Churches*; Let every man that hath an ear hear what the Spirit saith unto the Churches; so let every one that hath an ear hearken unto the coming of Christ, heed, attend it, observe, minde this busines, for it is a thing of great concernment, and things of concernment you will hear and hearken

unto

unto them, attend and observe -- the coming of the Lord Christ is of very great concernment.

What concernment you will say is it of? I shall shew it you in some particulars.

Of what concernment Christs coming is.

1 It is of great concernment upon this account, That there will bee then the greatest discovery made of men and women that ever was in the World, then shall the Sheep be discovered from the Goats, then shall the Lambs bee discovered from the Wolves, then shall those that fear God be discovered from those that fear him not, *Mal.* 3. *Then shall yee return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not*; *Then*, when Christ shall come will be the cleat discerning, then will the difference be made between the sealed ones, and those that are not sealed, *Revel.* 7. Those that have overcome, and have white Garments, and Palms in their hands, and those that have not overcome, and are in their wickedness; then will those that are redeemed from the Earth stand with the Lamb upon Mount *Sion*, then will there be such a discovery made of who are right, and who are wrong, as never was; Then shall Christ say, Who is on my side, who? Then shall all Christs friends run to him, then shall all his enemies hang down their heads.

2 It is of great concernment, because then when Christ comes will be the greatest change and alteration that ever was here in the World; there was a great change when the Floud came in, in *Noahs* days, and drowned the World; there will be as great at Christs coming, yea a greater change and alteration than that, 2 *Pet.* 3. 13. *Nevertheless we, according to his promise, look for*

for new Heavens, and a new Earth, wherein dwelleth righteousness; Then shall there bee new Heavens, and a new Earth, the Heavens shall bee renewed, the Earth shall bee renewed. Then there will be, as in *Revel.* 21. *I saw a new Heaven, and a new Earth, for the first Heaven, and the first Earth were passed away, and there was no more Sea, and I saw the holy City, new Jerusalem, coming down from God*; Then shall be the new Heavens and Earth, the new Jerusalem, and there will be a great change and alteration then, the Heavens then shall have new qualities, and new dispositions, and produce new effects; the earth then shall be refined, and renewed, and put into its primitive estate, and be made fit to bee a foot-stool for Christ when hee sits in his Throne to judge the World.

3 When Christ comes will bee the greatest distress and trouble to the wicked that ever was, and the greatest comfort and consolation to the godly that ever was; there will bee the greatest distress and trouble to wicked men that ever was, 2 Pet. 3. 10. *But the Day of the Lord will come as a Thief in the night, in the which the Heavens shall pass away with a great noyse, and the Elements shall melt with fervent heat, the Earth also, and the works that are therein shall bee burnt up.* What work will here be now when all shall bee on fire, and Christ shall come in flames of fire -- What work will this make? -- you shall see what work it will make with the wicked and ungodly, *Revel.* 6. 14, 15. *And the Heavens departed as a scrowl when it is roled together, and every mountain and Island*

were

were moved out of their places, and the Kings of the earth, and great men, and the rich men, and the chief Captains, and the mighty men, and every bond-man, and every free-man hid themselves in the Dens, and in the Rocks of the mountains, and said to the mountains and rocks fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand? it will be a dreadful, a terrible day to all wicked ones; when Christ comes, who shall bee able to stand -- but it will be as comfortable a day to the godly, *Revel.* 21. New Jerusalem came down from Heaven, *Behold, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away; and he that sate upon the Throne said, Behold, I make all things new; and he said unto me, Write, for these words are true and faithful;* it will be a day of great comfort to all Beleevers, to all Saints, to all that fear God: all tears shall bee wiped from their eyes, there shall be no more death, no more pain.

4 Again, It is of great concernment, in regard that the Lord Jesus Christ shal appear eminently in his greatness, and in his glory; Christ before appeared like a Servant, in a state of Humiliation, but then when he comes he shall appear eminently, in greatness and glory, *Matth.* 24 30. *And then shall*

ſhall appear the ſign of the Son of Man in Heaven, and then ſhall all the Tribes of the earth mourn, and they ſhall ſee the Son of Man coming in the Clouds of Heaven, with power and great glory. Chriſt ſhall come with power and great glory; It will be a day of glory indeed, for the World ſhall be filled with the glory of Chriſt, *They ſhall ſee the ſign of the Son of Man in Heaven.* What is the ſign of the Son of Man? not the Croſs, as the Papiſts ſay, nor other fancies of men, but as you may gather out of the twenty ſeventh verſe, *For as the Lightning cometh out of the Eaſt, and ſhineth even unto the Weſt, ſo ſhall alſo the coming of the Son of Man be*; hee ſhall come with Lightning; the brightneſs of Chriſt ſhall fill the World with the glory of Chriſt; Chriſt is glorified, and Chriſts coming now ſhall be ſo ſhining, and ſo glorious, that there ſhall be an appearance of his coming from the luſter that ſhall be ſeen in the World; *Paul* ſaith, in *Acts* 26. 13. that *he ſaw a light brighter than the Sun at noon day*; Chriſt being ſo glorious, he is ſo bright that when he comes hee will fill the world with glory; ſo that it will be an eminent day indeed; a day of great concernment, the coming of the Lord Jeſus Chriſt. So then you ſee that this is a day, a time to be harkned unto; let him that heareth ſay, come.

Now what is the uſe of this point?

Vſe. 1. This ſerves for reproof, and reproof of thoſe that do not at all liſten after the coming of the Lord Chriſt; many they hearken after any thing but the coming of Chriſt, they hearken after news out of all quarters, they hearken after ſhips from all parts, and Ports in the World, they hearken

hearken after Husbands, Friends, and Relations, they hearken after good Bargains, good Matches, good Houses, good Land, good Air, good Apparrel; they hearken after new Fashions, and the like, but who hearkens after the coming of the Lord Jesus? this is a fault too general, a common Sickness, that we do not hearken after the coming of Christ.

2 This is matter of comfort unto those that do hearken after Christ, and so hearken as to say, Come Lord, come Lord -- It is matter of comfort unto them, they are of the Brides minde, they are of the Spirits minde, they are of that side the Bride and the Spirit are, let him that hears say, come; if he do so *hear* and *hearken* as to say, *come*, I say, he is of the same side with the Bride and the Spirit, he is indeed the Bride, hee hath the Spirit that doth so. This is matter of comfort, Christ will come, and will separate thee ere long from all thine enemies, free thee from all evils; ere long he shall come, and all tears shall be wip'd from thine eyes, and there shall bee no more sorrow, pain, or death; it is comfort to those that do so. As God took care of the Mourners in *Jerusalem*, they were sealed, so those that desire the coming of Christ, they shall be revealed, they are the Sealed ones, the Redeemed ones, and they shall stand with the Lamb, and be with the Lamb; they shall lift up their heads, and rejoyce in the coming of Christ, when others howl, and run to Rocks and Mountains.

3 Let us all then so hearken to the coming of Christ as to desire it sincerely and heartily; you have heard of it, hearken after it, inquire whether

Christ

Christ bee not coming daily; consult with the Word of God, see whether all things are not accomplished, or neere accomplished that be foretold, saith Christ, *When you see the Figg-tree bud, then you say that Summer is at hand*; -- If an Ambassadour were to come into the Land from some Forreign State, how you would hearken, whence comes the Ambassabour? what comes he about? What if *Gabriel* should come from Heaven? What if *David*, *Moses*, or *Aaron*? What if *Eliah*, *Enoch*, or *Paul* should come from Heaven? If God should reveal by his Spirit unto you, that these men should come from Heaven, would not you hearken after their coming? God hath revealed it by his Spirit, that Christ shall come, and come with ten thousands with him, he shall come with *David*, and *Enoch*, and *Eliah*, and the rest of them, and will you not hearken after the coming of Christ? O hearken after his coming, and say, *Come Lord, come quickly*? You see of how great concernment it is, it will bee a day of discovery, and it will be a day of distress, a day of change, a day of comfort, a day of glory to Christ; and it will be a day of separation, wherein the wicked and godly shall be separated one from another, you shall bee no more troubled with the wicked; mark, *Rev.* 22. 15. *For without are Doggs, and Sorcerers, and Whore-mongers, and Murderers, and Idolaters, and whosoever loveth and maketh a lye*; they shall be shut out of the new Heaven, and the new Earth, and chap. 21. ult. *There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomina-*

tion, or maketh a lye, but they which are written in the Lambs book of life. Then there shall be no more a *Canaanite*, a *Jebusite*, a *Hittite* in the Land, none to trouble or molest, therefore I say, hearken unto the coming of Christ, then shall yee see the King in his glory, and in his beauty.

But to winde up all, let me tell you, There is another coming of Christ which you shall do well to hearken unto, and to desire; before this personal and glorious coming of Christ, I say, there is another coming of Christ which wee are to minde, and that is, Christs Spiritual coming, Christs coming in his Ordinances, for Christ comes in every Ordinance unto us, *Behold, I stand at the door and knock*; in every Ordinance Christ comes, and hee stands at the door and knocks, and he would have entrance, *Hee that heareth you, heareth me*; and in breaking of Bread; in that Ordinance there is the Lords Body to be discerned, there is communion with him in his Bloud in the Cup, and in his Flesh in the Bread, Christ is Spiritually there-- So in Prayer Christ is there, and in all his Ordinances, *Now let him that heareth say, come*; come Lord Jesus, and fill up thine Ordinances with thine own presence, otherwise Ordinances are empty things, they are Vessels without Wine, they are Baggs without Silver or Gold, they are Canes without Sugar; If Christ do not fill up his Ordinances they will be nothing unto you, therefore let him that heareth say, Come Lord, come Lord, afford thy presence, fill up thine Ordinances; come Lord, and do thou bless thine Ordinances,

and

and bleſs us in the uſe of thine Ordinances; for in *Acts* 3. he is ſent of the Father to bleſs; -- ſo again, Come Lord, and do thou counſel; he is wonderful in counſelling, he counſels, teaches, and inſtructs in his Ordinances; -- So come Lord, and ſtrengthen, for he doth ſtrengthen all his, *I can do all things through Christ that ſtrengthens me*; *In the way of the Lord is ſtrength*; in the Ordinances of the Lord is ſtrength, *Epheſ.* 3. *Strengthened with all might by his Spirit in the inner man* -- Come Lord and comfort, he comforts in his Ordinances, he comforts poor feeble Souls, doubting Souls, and ſtaggering Souls; hee comforts them with flaggons of Wine, and apples of comfort -- I, let him that heareth ſay, Come Lord and heal; hee heals wounded Souls, hee heals wounded Conſciences in his Ordinances, Mal. 4. *The Son of righteouſneſs ſhall ariſe with healing in his wings*; he hath healing vertue in his Ordinances to heal your Souls, therefore let him that heareth ſay, Come; come Lord and fill up, come Lord and ſtrengthen, come Lord and counſel, come Lord and heal; and ſo you will finde the coming of Chriſt to be deſirable to you indeed.

Of Spiritual Thirſting, and Thirſters.

REV. 22. 17.

And let him that is athirſt come.

THeſe words are the Voyce of Chriſt, as the Spirit had ſaid, come; and the Bride had ſaid, come; *And let him that heareth ſay, come*; So Chriſt alſo ſaith come, *Let him that is athirſt come*; you would have me come, ſaith Chriſt, and I would have you come; you would have me come and compleat all, and I would have you come to me who am to compleat all; ſo that the words are an invitation of Chriſt to thoſe that thirſt, *Let him that is athirſt come.* I ſhall ſpeak at this time of the Thirſt, *Let him that is athirſt, &c.*

There is a double thirſt, a Natural thirſt, and a Spiritual thirſt; -- A Natural thirſt you are all acquainted with, you know what it is to bee thirſty;

thirſty; it is the deſire of that which is cool and moyſt, but this is not the thing here meant, a Natural thirſt; there is a Spiritual thirſt, which in the general is, An efficacious deſire after Chriſt, and the good to be received by him.

Now for the opening of this Thirſt, let us conſider what is in Natural thirſt,

Firſt, There is an abſence of moyſture, as *David* ſaith, *My moyſture is dried up*, my moyſture is gone.

Secondly, There is a ſence of it, men and women are ſenſible that their moyſture is ſpent.

Thirdly, There is the knowledge of ſomething ſuitable to releeve them.

And then Fourthly comes actual thirſt. Upon theſe Four ariſes thirſt.

So in this Spiritual thirſt, There is an abſence of moyſture, there is a want of Grace, a want of that is Spiritual, a want of Chriſt --

2 The Soul is ſenſible of it, as *Siſera* ſaid, *Give me a little water to drink for I am thirſty*; there was moyſture gone, and ſence of it, and water to be had, and actual deſire; ſo here in this Spiritual thirſt, there is a want of Gods Image, we had his Image but that is gone, as *Paul* ſaith, *In our fleſh dwels no good*; there is no Spiritual good dwels in a man or woman -- And then we muſt be ſenſible of this, and ſo know there is ſome relief to be had, and that is, Chriſt proclaims in the Goſpel, holds out in the Word the water of Life; -- And then the Soul comes actually to deſire Chriſt, when Chriſt told the woman of *Samaria* of Water of Life,

Water that she should drink of and thirst no more, then she came to desire; so a Soul that knows Christ to be the Water of Life, and findes and feels an absence of moysture, comes actually to desire this Water of Life, therefore saith Christ, *Let him that is athirst come.*

For our further proceeding in this, I shall shew you why this thirsting is required.

2 The nature and properties of it, and then make use; where we shall shew some differences in the thirsting of men.

Why this thirsting is required.

1 That this thirsting is required in men to fit them for Christ, for till wee come to thirst wee have a fulness of our own, but when men and women are once thirsty, have a Spiritual thirst, then they are empty of what is their own; they have puddle waters of their own to drink, Cisterns of their own, and something of their own that they do refresh themselves withall, their own good natures, their own parts, their own righteousness and performances, they are full of these; but now when they come to this Spiritual thirst they are emptied of all these, there is a breach made between Sin and their Souls, and so all is let out of this nature. This new Wine must not be put in full Bottles, the Bottles must be empty. When a man therefore thirsts after Christ, this man now sees that hee hath nothing to releeve him but Christ, and this man is fit for Christ, he is empty; A Vessel that hath a fulness before cannot receive Wine, or Milk, or Water, or any Liquor whatsoever; but when a Vessel is emptied of all was in it, then it is capable of something else.

2 This thirsting is required, because men will not come

come to Chriſt elſe, if men be not thirſty they wil not come to Chriſt; *If any man thirſt let him come; The full ſtomack loathes the Honey-combe*; If the ſweeteſt Honey-comb be preſented to a full ſtomack it loathes it. In *Luke* 14. there are many invited to come to the great Supper, the Supper that Chriſt had made, the Dainties of the Goſpel, but becauſe they were not thirſty, not one of them would come; ſaith one, *I have a yoke of Oxen, to go and try*; Another, *I have a Farm to go and ſee*; ſaith a third, *I have married a Wife, and I cannot come*: But had they been athirſt they would have come to Chriſt, the Water of Life; but where there is no thriſt there will be no coming. Tell a Drunkard that is full of Beer, Wine, or Hot Waters, tell him of the beſt Wine, of the moſt excellent Drink that is, he hath no minde to it, he is full, and will not come to it; and therefore without thirſting, men will not come to Chriſt. A man that is not ſick, hee will not come to the Phyſician, but a man that is ſick, and full of pain, that man will come to the Phyſician.

3 It is required, becauſe if men do come to Chriſt, yet they will not drink when they come unleſs they bee thirſty; you may bring a Beaſt unto the Water, but unleſs he be athirſt he will not drink; ſo many men may be preſt by Arguments to come to Chriſt, to come to the Goſpel, and the means of Grace, but unleſs they be thirſty they will not drink; VVhen men come to a Feaſt, and there are variety of VVines and Drinks there, if not thirſty, they will fault the drink though VVine, and ſpeak evil of it, and ſay, It is too new, too tart, too flat, ſome ex-

preſſions or other they will have againſt it; why, they are not thirſty, whereas if they were thirſty they would drink; ſo is it with men and women that come to Chriſt, not being thirſty, they fault the Doctrin of Chriſt, which is the Drink hee gives them, why you muſt deny your ſelves, you muſt part with things that are deareſt to you; you muſt take up a Croſs, and follow Chriſt; O this is drink that is full of Lees, this is drink that hath no ſavour in it, and will not down with men and women, therefore unleſs men be thirſty they will not drink the drink that Chriſt hath prepared for them; this Water of Life, they will not ſee any life in it, but they will reject it, and lay it aſide; this Doctrin will not down with them; therefore ſaith Chriſt, *Let him that is athirſt come.*

When Chriſt ſhall tell you of Reproaches, Perſecutions, Temptations, loſs of Liberty, and loſs of Lives for his ſake, and the Goſpels, this will not down with men and women -- As Chriſt is refreſhing drink, ſo Chriſt is purging drink, and the ingredients in the one, are pleaſing things; the Promiſes, and the Loves of God, and Chriſt; but in the other, are very hatſh things, Afflictions, Sword, Death, Fire, and things of that nature, theſe are in the purging drink.

4 *Let him that is athirſt come*, ſaith Chriſt; becauſe though men do come, and do drink, yet unleſs they be athirſt, they will not ſtay with Chriſt, ſtay at this Fountain, and be content with this drink long, but they will give it over; As many have come, and entred upon the profeſſion of the Goſpel, and have taken upon them the

Livery

Livery of Chriſt, but they have not long ſtayed in Chriſts Family, they have not liked his Diet, his Drink, they have gone away again. Men think it a hard thing to be tied to drink one kinde of drink always, yet thoſe that have the Gravel, the Stone, they will bee content to drink ſuch drink as will advantage them; ſo thoſe that are truly thirſty after Chriſt, they will be content to drink ſuch drink as Chriſt will give them, therefore unleſs men be thirſty they will not ſtay with Chriſt, not abide in his Family.

5 Laſtly, Chriſt ſaith, *Let him that is athirſt come*; becauſe ſuch have a ſuitableneſs in them to what Chriſt hath for them. Chriſt in the Scripture is ſet out to bee a Phiſitian, to bee a Saviour, to be a Fountain of Living Water, and to be at a Throne of Grace; now thoſe that are athirſt have ſomething ſuitable to this; A thirſty man, he would fain have his Wounds healed; he that hath this Spiritual thirſt hath Wounds, and I ſay he would fain have them healed, and ſo he will come to Chriſt, and Chriſt is a Phiſitian, and he will heal his VVounds; A thirſty man is a loſt man, and he would fain be ſaved; Chriſt is a Saviour, and he will come to him for Salvation; A thirſty man is dry, Chriſt is a Fountain, and he will come to Chriſt for the VVater of Life, to have the heat of ſin quenched, and to have the VVrath of God which is apprehended pacified, and ſo this man he would have the guilt taken out of his Conſcience, he would have his ſins pardoned; Chriſt is at a Throne of Grace, and holds out a golden Scepter; this man will come to Chriſt to have his ſins pardoned, therefore Chriſt

Christ saith, *Let him that is athirst come.*

Secondly, For the nature and property of this Spiritual thirst.

The reason of Spiritual thirst.

1 This thirst, it is an afflictive thirst, a thirst that doth afflict and trouble the Soul where it is; when men are athirst indeed, O how doth that thirst afflict, men are more afflicted with thirst than with hunger, because there is a greater desire of *humidum* then *siccum*, as the Philosophers do observe; men are more desirous of moysture than of that which is dry, and therefore where there is a true thirst there is affliction of spirit. It is said of *Sampson* in the fifteenth of *Judges*, that he was sore athirst, he did greatly, sorely thirst, his thirst was a pain unto him, a trouble unto him, a perplexity unto him; so where there is this Spiritual thirst, it is very troublesome and afflictive unto the Soul, when once the guilt of sin stirs, the Fire of Hell is kindled in the Soul, the VVrath of God is apprehended, a man sees himself lost and undone, this man is athirst now, and this thirst is very troublesom unto him; this is the nature and property of this Spiritual thirst, it doth afflict and trouble the Soul.

2 The nature of this thirst is: that it is vehement, it carries the Soul with a kind of vehemency after the thing thirsted for, *Give me children or else I dye*; there is a vehemency in the desire, it makes the desire very violent, earnest, it is not a lasie sluggish desire, as is in many, *Balaam* desires to dye the death of the righteous, the Sluggard lusteth and hath not; that is a *Voleitie*, as the School-men distinguish it from *Voluntas*; but

but this is a vehement earnest desire, saith *Bartimeus* in *Mark* 10. *Jesus thou Son of* David *have mercy upon me*; he was carried out with a vehemency of spirit; and when the Apostles and others charged him to hold his peace, hee was more vehement, *Jesus thou Son of* David *have mercy on me*; he cries lowder, so that this Spiritual thirst in the Soul is vehement, and carries out the Soul with earnestnes.

3 This Spiritual thirst is Complanitive, full of Complaints, it cannot be silent, 2 *King.* 3. 10. saith *Jehoram* there, *There was no water for the Host, and for the Cattel that followed them, And the King of* Israel *said, Alas, that the Lord hath called these three Kings together, to deliver them into the hand of Moab*; And so in *Numb.* 20. 5. *Wherefore have yee made us to come up out of* Ægypt, *to bring us into this evil place? it is no place of Seed, or of Figgs, or Vines, or of Pomgranets, neither is there any water to drink.* O wee are come into a place where there is no water; so a Soul that hath this Spiritual thirst, it complains, and doth expres it self, *Rom.* 7. *Paul* there found sin in him, that he was carnal sold under sin, led Captive, a Law in his Members warring against the Law of his minde, and what saith he, *O wretched man that I am, who shall deliver me?* he was thirsty now after delwerance, and hee complains of his Corruption, and inquires after deliverance; so that a gracious Soul in this case it is complaining, *Psal.* 32. 4. There *David* complains, that *his moysture was turned into the drought of Summer.* O when saith the Soul will this drought be

taken

taken away, and where, where is there water to be had, and where is there remedy? the Soul is full of complaints.

4 And lastly, the nature of this thirst is such, as that it is never satisfied without the Lord Christ. A true Spiritual thirst is insatiable till it hath Christ himself; saith Christ to the woman of *Samaria*, *I have water to give thee, that thou having once drank, shalt never thirst any more, but it shall spring up as a fountain of living water in thee*; *Lord, evermore saith shee give me of that water* -- And so *Peter*, in *Joh.6. Thou hast the words of eternal life*: and to whom should we go? O thou art a Fountain, and thou art a Fountain of living waters, *Words of eternal life*, and to whom should we go? wee will go to no other, we are satisfied with thee. Men that have Spiritual thirst, will not be satisfied with honours, with pleasures, with gifts, they will not be satisfied with any thing but the Lord Jesus Christ himself; so then you see what this thirst is, why it is required, and the properties of it.

Application.

First of all, is this thirst of this nature you have heard? then here we may be informed there are few Spiritual thirsters; it was in my thoughts to have made this an Observation, and have prosecuted it, but I rather referred it to the Use; and here I say wee may see there are few Spiritual thirsters, which I shall a little insist upon, saith Christ here, *Let him that thirsteth, &c.* If there be a man that thirsteth let him come. So in *Joh. 7. 37. If any man thirst, let him come unto*

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me and drink. And in the Philippians, *All men ſeek their own, and no man the things of Chriſt*; there is no thirſting after Chriſt. Now a little to inſiſt upon this.

Few Spiritual Thirſters there are; for few are afflicted in ſpirit; few are ſenſible of the burden of ſin, ſo as to be afflicted in ſpirit. Few have any vehement deſires after Spiritual things? few do complain of the corruption of their Nature, few are reſtleſs till they have gotten Chriſt, and are ſatisfied with him -- And to make it evident that they are few; Conſider,

Firſt of all, that a great number of men in the world are worldly and earthly minded, theſe do not thirſt after Chriſt; no worldly, no earthly-minded man is a Spiritual thirſter after Chriſt, the text is clear for it, in *Phil.* 3. 18, 19. *For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Croſs of Chriſt, whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is in their ſhame, who minde earthly things.* Mark, thoſe who minde earthly things are enemies to the Croſs of Chriſt, and do not Spiritually thirſt after Chriſt, no, they are enemies to Chriſt, *Jam.* 4. *Yee Adulterers, and Adultereſſes, know yee not* (ſaith he) *that the love of the World is enmity with God? whoſoever therefore will be a friend of the world, is an enemy to God.* If mens love be worldly, and they earthly minded, they do not thirſt after Chriſt, no, they are enemies to God and Chriſt. *John* tells you in his firſt Epiſtle, ch. 2. 15. *Love not the world, neither the things that are in the world, if any man love the world, the love of the Father is not in him:*

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The love of the Father is not in him, the love of Chriſt is not in him, he hath no thirſting and deſire after God and Chriſt.

Rich men, 1 *Tim.* 6. 9. *Thoſe that will bee rich pierce themſelves through with many cares and ſorrows, and drown their ſouls in perdition.* Do theſe thirſt after Chriſt? no earthly minded man or woman hath any Spiritual thirſt after Chriſt.

2 None that do neglect the means of Grace do thirſt after Chriſt, and yet do not a multitude neglect the means, they never read the Scriptures, they never hear a Sermon (or very ſeldom) they never pray, and do theſe thirſt after Chriſt? If they thirſted Spiritually after Chriſt, they would uſe the means to come to Chriſt; If a man were athirſt, he would uſe the means to get ſomething to quench his thirſt; ſo if men do thirſt after Chriſt, they would read the Goſpel, ſtudy the Goſpel, call upon the name of God, and Chriſt. *Jer.* 10. *Power out thy Wrath upon the men that call not upon thy name.* Now when men call not upon the name of God, and Chriſt, uſe not the means, they are the enemies of God, and Chriſt, and wrath is their portion; therefore you ſee whole Nations never looks after Chriſt, multitudes in this place never look after Chriſt, nor uſe the means, theſe do not thirſt.

3 Again, no unregenerate man doth Spiritually thirſt after Chriſt, 1 *Cor.* 2. 14. *The Natural man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him, neither can he know them, becauſe they are Spiritually diſcer-*

diſcerned. And if he do not know them, it is the old rule, There is no deſire of that. Now men that have not the Spirit, as appears *ver.* 12. they cannot thirſt. So in *Jude*, it is there, *They are ſenſual, not having the Spirit*; Now what a multitude of men and women are there in the world that have not the Spirit, they jear at the Spirit, and others know not whether there bee a Spirit of God or no; Oh! multitudes, the greateſt part are in the broad way! Theſe now do not Spiritually thirſt after Chriſt.

4 Again, thoſe that do live and go on in any known way of wickedneſs, they *do not* deſire Chriſt, nor *cannot* deſire the Lord Jeſus Chriſt; And do not moſt men and women go on in ſome way of wickedneſs or other, and they make their Luſts their god, and they would not have that god deſtroyed; they ſay to Chriſt as the Devils did, *Why doſt thou come to torment us before the time.* When men and women walk in any way of wickedneſs, and it is their ordinary practiſe, they do not deſire the coming of Chriſt, neither can they; Many things I might inſtance in this way, but it is too evident there are few that do Spiritually thirſt after Chriſt.

Whence is it that ſo few do thirſt after Chriſt.

Q *But whence is it that ſo few do ſo Spiritually thirſt after Chriſt?*

A. Firſt, It is from the ignorance of men and women, the Law of God hath never entered into their Souls, for had the Law of God entred to convince them of ſin, for by the Law comes the knowledge of ſin, had the Law ever entred to convince them of the ſinfulneſs of ſin that is in them, of the pollution of ſin, how it defiles them; of the

diſtance

distance sin hath set them at from God, of the Curse hangs over their heads by reason of their sin, they would then begin to inquire, and to thirst after Christ, but the Law hath never entred into them, they are ignorant of the Law of God, ignorant of the truths of God, and where there is blindness, and ignorance, there can be no true thirst.

Secondly, This is from the conceitedness of men and women, most men and women are conceited of their own goodness, they have good hearts, good natures, lead honest lives, they are civil, and just, they walk unblameably, and these things they rest upon, and so they feed upon these husks; *Solomon* saith, *Every man is first in his own cause*; A man is righteous in his own eyes, and a man will judge himself, and justifie himself, and think himself better than another; and we are naturally prone to Hypocrisie, to see a mote in anothers eye, and not a beam in our own. The Church of *Laodicea* conceited her self to be rich, and to be full, &c. and to want nothing, when as she was poor, and miserable, and blinde and naked, and wanted all things. This is natural, for men and women to conceit well of themselves; The Pharisee fasts twice in the week, &c. And not like this Publican; this is incident to us all to think too well of our selves, and hence it is that men and women do not thirst after Christ, but will be their own Saviours, and so undoe themselves.

Thirdly, This is from men and womens mistakes:

1 Of God. 2 Of the Creature.

1 Of God, They think God is like unto themſelves, *Pſal.* 50. *Thou thoughteſt that I was ſuch a one as thy ſelf, but I will reprove thee, and ſet thy ſins in order before thee, and I will tear thee in peeces, and none ſhall deliver thee unleſs thou do otherwiſe then ſo.* Wee think God is all Mercy, and that he is not ſo holy, ſo juſt, ſo ſevere and ridgid againſt ſin; O it is but a ſaying, Lord have mercy upon us, and all will do well; now here is their miſtake about God, God is exceeding holy, and he is wonderful ſevere; Gods thoughts are not as our thoughts; A man judges well of himſelf, but God will ſend him to Hell for judging well of himſelf; the Wrath of God is revealed from Heaven againſt all unrighteouſneſs, the very appearances of evil; God hath cut off men for ſmall ſins.

2 It is from peoples miſtakes about the Creature, and the inſufficiency of the Creature; they do not ſee an utter inſufficiency in all Creatures to releeve them, and therefore they ſtick upon Creatures. One man hee truſts unto his eſtate, and riches, the rich mans wealth is his ſtrong tower; Another man reſts upon his Wiſdom, and policy; another truſts to his Strength, another truſts to his Almes and good Works; and another thinks he ſhall never dye, he is not ſo old but he may yet live another Month, or a Year; men are not convinced of the inſufficiency of all things to releeve them, and deliver them, but the Lord Jeſus Chriſt; but if they were ſatisfied, no Angel, nor Potentate, no Action of their own, no action of others, not all the Saints in the VVorld can deliver one Soul; Then

they would hunger and thirſt after Chriſt, but while they are not convinced of the inſufficiency of all theſe things, there is no thirſting after Chriſt.

4 Further, This is from their not underſtanding of the infinite worth, and excellency, and good that is to be had in the Lord Jeſus Chriſt alone; they think they muſt joyn ſomething with Chriſt, I will do a little, and Chriſt ſhall do the reſt; they ſet up themſelves with Chriſt, and make themſelves equal to Chriſt, they muſt ſave themſelves in part, and Chriſt muſt ſave them in part; But now if men and women did underſtand the excellency of Chriſt, the fulneſs of Chriſt, the grace of Chriſt, the mercy and love of Chriſt, and the vertue of Chriſt; how that the only way for pardon, for peace, for life, for ſtrength, for comfort, for whatſoever their Souls ſtand in need of, it is in Chriſt, then they would be carried out to Chriſt -- Is not he held out in the Goſpel to be a Sun, all Light in him? -- Is not he held out to have life in himſelf, all Spiritual life in him? *I am come that yee might have life, and have it in more abundance* -- Is not Chriſt held out to be the great High Prieſt, that offered himſelf a Sacrifice, and ſuch a Sacrifice that all other Sacrifices have ceaſed? all lies upon Chriſt, and whatſoever your ſins are, whatſoever your nakedneſs and Poverty is, there is relief to bee had in Chriſt, hee is Righteouſneſs, hee is Strength, he is Bread, he is all; ſo that peoples not well underſtanding the worth of Chriſt, and all to be had in Chriſt, for the Lord hath ſealed him, ſent him, ſet him forth, and declared, *There*

is no name under Heaven by which you can have Salvation, but Chriſt; it is not in the Spirit of God, but in Chriſt, who ſends the Spirit; the very Spirit comes from Chriſt, ſo that all is ſaved in him.

5 And laſtly, Peoples not hungering and thirſting after Chriſt Spiritually, is from hence, that they look upon the Doctrin and Diſcipline of Chriſt as unſuitable to them; Chriſts Doctrin is a hard Doctrin, a ſevere Doctrin, Chriſts Diſcipline and Government they will not be under, to bear his yoke they will not indure it; what? for a yoke to come upon their necks, that is intollerable; what, muſt I give up my ſelf to Chriſt, and follow Chriſt? fare-well all comforts, all pleaſures, and all delights; now becauſe Chriſts Diſcipline and Doctrin is croſs to fleſh and bloud, therefore they do not Spiritually deſire Chriſt; ſo then there are but few Spiritual thirſters, and you ſee whence it is that there are ſo few.

The next uſe is a uſe of Examination, that we would examine our ſelves whether we be Spiritual Thirſters yea or no, that ſo wee may have this ſweet invitation of Chriſt, *Let him that is athirſt come*; Chriſt will ſay to thy Soul come, come; now I ſay, let us examine, and make inquiry whether we be Spiritual thirſters yea or no.

But before I come to the diſcovery of it, let me tell yee, there is a falſe thirſt, and there is a true thirſt -- The true thirſt doth ariſe from the ſenſe and feeling of want of moyſture throughout the whole man, the falſe is accidental; the one is Natural, the other is Accidental; Accidental

thirst you know is, when a mans Stomack hath some saltish humour there, and his Palate is distasted, then there arises a false thirst, he hath some ill humour gotten into those parts, and causes a drought there.

So now in his Spiritual thirsting; a true thirsting doth arise from a desire of union with the Lord Jesus Christ, through a general sense of sin; and the false thirst doth arise either from apprehensions of Wrath, of Guilt, of Condemnation, and Punishment, and so causes the Conscience to ake, and thereupon hee desires Christ; or it doth arise from the good in the Gospel propounded, which tickles his fansie, which is as it were the palate or throat of the Soul, and thereupon he desires Christ; so that there is a false Spiritual thirst (as you may call it) in some sense, as well as a true Spiritual thirst: but then to distinguish between these thirsts:

Difference between true and false thirst

1 If you would know whether you bee true Spiritual thirsters, inquire whether your thirsts do arise from the whole man, the Natural thirst ariseth from the whole man, for though the Stomack, or Appetite do crave, that is because it is the first receptacle, and prompts you what Nature wants, and must be conveyed that way to Nature, for it is not only your Stomack is dry, but every Member of your body is dry, and there must be a repair of the whole; so here in the Soul, when the thirst is truly Spiritual, it is a thirst of the whole Soul, not a thirst of any one Faculty, or of the Affections, or Conscience, or Will alone, but it is a thirst from the whole Soul, that the whole soul doth thirst after Christ,

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My Soul thirſteth after God, ſaith *David*; but now in another it is a partial thirſt, his Conſcience it may be akes, and he thirſts now for Chriſt to releeve his Conſcience, and if guilt be taken away he is well; or it may be he is athirſt in his underſtanding, he thirſts for ſome more light, becauſe he ſees ſome errour in ſome way; or he would have more parts and gifts, and ſo it is a partial thirſt; but if it be a true Spiritual thirſt, it is a thirſt of the whole Soul, the Conſcience thirſts, and would have the Bloud of Chriſt to ſprinkle it: the Underſtanding thirſts, and would have the knowledge of Chriſt compleated in it; it is a total thirſt.

2 You may diſtinguiſh the true Spiritual thirſt from the falſe one, from the riſe of the thirſt; both theſe thirſts may ariſe from the ſame cauſe, yet have a differing way; the true thirſt ariſes from ſin, and ſo doth the other, but under ſeveral Conſiderations;

1 Hee that doth truly thirſt after Chriſt, his thirſt riſes firſt from the pollution --

2 From the ſeparation ſin makes -- And,

3 From the offence ſin gives. --

1 It riſes from the pollution of ſin; ſin he ſees hath ſo defiled the Soul, ſo defiled the whole man, that he is unmeet for God, unmeet for all that are Spiritual, and now becauſe hee is ſo defiled, ſo beſooted and beſmeared with the blackneſs of ſin, his Soul thirſts after the Bloud of Chriſt, after the Spirit of God, and Chriſt, his thirſt riſes from the conſideration of the pollution of ſin. And,

2 From the conſideration of the ſeparation ſin

hath made; this sin, this sin hath made a breach between God and my Soul, and separated mee from God, who is the infinite good, the only good; O it hath put me in a great distance from God, and therefore thirsts to have communion with God again.

3 It rises from the offence; O it hath caused God to frown, God to be angry; now his thirst rises from these, and therefore hee thirsts after Christ. But another now, his thirst rises from the consequence of Sin; O, Sin will Damn me, it will bring Plagues and Judgements, sin will make me lye roaring in Hell for ever, sin brings shame upon me, & the like so that this man thirsts after Christ upon this account: I desire Christ that this punishment may be taken away, that I may be kept out of Hell, and the like; and that I may not be ashamed; so that the thirst arises from sin, but upon these grounds and considerations.

3 Again, we may distinguish between these thirsts, by the consideration of what is thirsted after, as well as what the thirst arises from --- where the true thirst is, it doth thirst after Grace, after Holiness, after Communion with God, after the excellencies of God, and Christ: mark --- where the false thirst is, it is after pardon, after peace, and after ease, so I may be pardoned, and saved, and have peace and ease, saith the Soul, that is all I look after, this is a false thirst: but where the thirst is true, it thirsts after Holiness, and Grace, and Communion with God, and the excellencies of God, and so to be healed as wel as saved; saith *David, Heal my Soul, for I have sinned against thee: My Soul is a thirst,* saith

hee

he, *Lord heal my Soul*; why it is not pardon heals the Soul, nor peace heals the Soul, but it is Grace and Holineſs heals the Soul, that makes you like to God, that makes you ſuch as you ſhould be. Now another man, he cares not for Holineſs, nor for Grace, he would have pardon, eaſe, peace, and Salvation; but as for Holineſs, Grace, and Communion with God, theſe things are laid aſide; but here is the difference between them, the true thirſt carries thee unto Grace, Holineſs, and Communion with God, and makes you look at the excellencies of God, whereas the other look for peace, eaſe, Salvation, and the like. Now it is true, that men and women who look at Grace, Holineſs, and Communion with God, ſhall have pardon, peace, and Salvation, but theſe are as Conſequences; Lord, ſaith the Soul, rather make me holy than pardon me, for if I be not holy what ſhall I do in Heaven? if I be holy, I cannot miſcarry in Hell; a holy Soul ſhall never feel pain though it be in Hell, and a corrupt Soul ſhall never finde joy though it be in Heaven; ſo that in this there lies a great difference.

Of Spiritual Thirſt, and Thirſters.

REV. 22. 17.

Let him that is athirſt come.



WEE now proceed to ſhew you how you ſhall know the true Spiritual Thirſt by the effects and fruits of it.

The effects and fruits of true Spiritual thirſt.

1 True Spiritual thirſt doth cauſe even fainting in the Soul, as the Natural thirſt makes a man or woman to faint; as in *Judges* 15. 19. it is ſaid there of *Sampſon* that he drank, and revived, and his ſpirit came again; his ſpirit was gone, he was ready to faint, his thirſt was ſuch that it brought him low; and in *Pſal.* 107. 5. *Hungry and thirſty, their ſouls fainted in them*; they were very feeble, they were brought low with hunger and thirſt; and where there is this Spiritual thirſt the Soul is brought low, it is ready to faint, as the Spouſe in the *Canticles*, *Tell him that I am ſick of love*; O my deſires are ſuch after Chriſt, and after my Beloved, that I am ſick of Love, I

am

am ready to faint. And ſo *David*, Pſal. 42. his Soul panted and thirſted after God, as the Hart when it is long hunted, wearied, and dry, pants after the water Brooks: ſo a Soul that hath a Spiritual thirſt, it is ready to faint with longing after God, with longing after Chriſt, with deſiring of Grace, and the incomes of his Spirit, the light of his Countenance, communion with God in Chriſt, this is one effect of it.

2 This thirſt will cauſe men to ſtir, and to ſeek out; when men are truly and thorowly athirſt they will ſeek out for drink; a man that is thorowly athirſt, he will out of his Bed at Midnight, and down to the Seller, and get drink to quench his thirſt; when men are athirſt, they will run to this Brook, and to that Brook for water; thoſe in *Judg.* 7. they down on their knees and lapt water. Men at Sea, what ſhifts will they make to get a little water when they are dry? ſo the Soul that is athirſt will not ſit ſtill, but ſeek out, it will ſeek for Brooks and Fountains, it will run to every Ordinance, to every Promiſe, run unto Chriſt, look up to God; If there bee any means of Grace in a Land, it will finde the ſame out; if the Viſion be never ſo rare, the Word never ſo precious, it will look out after it; a Soul that is thirſty, it will ſeek abroad, it will not bee reſtrained and kept within bounds, that is the nature of a Spiritual thirſt; when their deſires were a little ſtirred at Chriſts coming, how did they flock after Chriſt, and continued with him nights and days? *You have been with me*, ſaith Chriſt *theſe two or three days*; and he works a Miracle now to ſatisfie them, that they might not faint

in

in going home; ſo all night did they ſit there with *Paul*, when hee preacht the Goſpel, that they might drink large drafts of that heavenly Doctin; a Soul that is athirſt will ſeek out for releef.

3 Again, Where there is true thirſt, there men will part with any thing for to releeve their thirſt, hungry and thirſty men wil part with any thing for thoſe neceſſaries which Nature requires; when *Hagar* ſaw the Bottle empty, and the Childe ready to periſh, the water was ſpent in the Bottle, and ſhe caſts the Childe under one of the ſhrubs, and ſhe went and ſate her down over againſt him, a good way off, as it were a Bow-ſhot, for ſhe ſaid, *Let me not ſee the death of the Childe*, and ſhe ſate over againſt him, and lift up her voyce and wept -- What would *Hager* have given for a Bottle of water, for a mortiel of bread? and when her eyes were open to ſee the Well, how it did rejoyce her that a Well was near her -- And *Eſau*, when hee was hungry and thirſty, he gives away his Birth-right, hee ſells that for a little Pottage, and for Drink, hee gives any thing to releeve and help him in that caſe. *Gen.* 25. *Then* Jacob *gave* Eſau *bread, and pottage of Lintels, and he ſold his birth-right unto* Jacob *for it.* So in this Spiritual thirſt, men will part with any thing to have this Spiritual thirſt ſatisfied, they will accept of Chriſt upon his own terms, they will pluck out a right eye, cut off a right hand, or a right foot, part with their deereſt luſts now, to have the thirſt of their Souls quenched. The young-man that came to Chriſt, *Good Maſter, what ſhall I do to inherite eternal life?* It was a falſe thirſt in him; ſaith

saith Christ, *Go and sell all that thou hast, and give to the poor: and thou shalt have treasure in heaven.* Now, had his thirst been true, hee would have parted with his riches for Christ; the Disciples parted with all, *Master, we have parted with all and followed thee*; the Soul that is truly a thirst will let all go to have its thirst satisfied, *How can yee beleeve* saith Christ, *when yee seek honour one of another?* let go your honour, let go your pleasures, let go the Creatures, & seek honour of God alone; If men were a thirst after Divine injoyments, and Divine honours, they would let these things go; Spiritual thirst will cause men to part with any thing.

4 Again, Those that are truly thirsty, things that are bitter seem pleasant unto them; that drink which is sower and distastful unto others, is wonderful sweet and pleasing unto them; *Darius* and his Nobles, when they were dry, drank puddle water, and thought that never any Wine was so pleasant as that water was; unpleasing things, and things untoothsome, will be very delightsome unto such Souls; and where this Spiritual thirst is, there is not any truth in all the Gospel, though it seem never so severe, never so cross to Nature, never so contrary to our wills, humours, and fancies, but we will drink it down; let a man deny himself, and take up his Cross and follow Christ; this will down with a man that is truly thirsty. A man to become a fool that he may be wise, this will down: the Gospel hath many things in it, which to flesh and bloud are something hard, unsavoury; but were we truly Spiritual Thirsters, and did thirst after Christ, even the most bitterest truths, and the tartest cup that

Christ

Christ presents to the Sons of Men, would be drunk off by them, *To the hungry Soul every bitter thing is sweet*; so, to the thirsty Soul every bitter thing is sweet: for a man to love his enemies, to bless them that curse him, to pray for them that persecute him; to do good to them that hate him, this is very hard to flesh and bloud; but a Soul that is athirst after Christ, drinks down these truthes, and findes sweetness in them.

5 Another effect of this Spiritual thirst is this, That it doth extinguish in a great measure (if not wholly) the thirst after other things; it doth extinguish all sinful thirst, and doth correct and moderate all other thirsts, thirsting after the Creature; you know, the light and heat of the Sun puts out the light and heat of the fire, and doth abate it in a great measure when the Sun shines upon it; so where this thirst comes after Spiritual things, and is in truth, it doth abate and extinguish the thirst after unlawful things, and doth abate very much your desires after other things; saith Christ unto the Woman, in *John* 4. 14. *Whosoever drinketh of the water that I shall give him, shall never thirst*; shall never thirst as he had done before, shall never have such strong desires after Creatures; saith *Paul* in the *Philippians*; those things which before seemed goodly and excellent, and were great priviledges and prerogatives to him, saith he, *I account all loss and dung now, for the excellencie of the knowledge of Christ Jesus.* I have another thirst begotten in me now, and this thirst hath abated my thirst to the World, my desires after

after Creatures, and delights in them, I have a thirſt that carries me after more high and excellent things than they are; ſo in *Gal.* 6. 14. *God forbid that I ſhould glory ſave in the Croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world*; I thirſt no more after the world, ſaith he, it is Crucified to me, and I am Crucified to it, it is Chriſt I thirſt after, to know the power of his Death and Reſurrection, to know Chriſt more; this did abate and cool his deſire and affections towards all externals, and the glory of the world.

6 Again, where this Spiritual thirſt is, the more you drink the more it is increaſed, and this ſeems ſtrange; where this thirſt is; other thirſts are abated, but this increaſes, the more you drink ſtill the more you thirſt; the more Grace any man retains, the more eager after Grace ſtill, the more thirſty after Chriſt this day, the more the next; this thirſt begets thirſt, it makes a man to ſee his need of Chriſt more, and of Grace, and God, and of Spiritual things more and more, and inlarges his deſire. As Lime, when you throw water upon it, it makes the Lime burn the more; ſo when the Soul thirſts, and God gives it water of life, it thirſts more, therefore ſaith God, *Open your mouth wide, and I will fill it*. In time God will fill it, but Grace doth ſtretch our deſires, and makes men more vigorous in purſuit of heavenly things than ever before; that man or woman that can ſit down content with a little knowledge, with a little meaſure of Grace, with a little degree of Faith, with a little portion of the Spirit, that man

in truth hath none, for it is the nature of Grace to make more hungry, more thirsty, more desirous, it will draw out the Soul more strongly after Christ; the Spouse was never so affected with Christ, as after she had tasted of the love of Christ.

7 Again, Where this thirst is in truth, it breeds in the Soul a conformity to the thirst that is in God, and in Christ.

Quest. *Why? are they thirsty?*

Ans. Yes, God himself is thirsty, and Christ is thirsty, *Psal.* 81. 13. *O that my people had harkened unto me, and Israel had walked in my way*; Here is Gods thirst, *O that there were such a heart in this people*, saith God, where there is a true Spiritual thirst, there is a conformity in the heart unto God, *Psal.* 119. 5. saith *David* there who had this thirst, *O that my ways were directed to keep thy statutes*; Lord, this is thy desire that men should keep thy Statutes; Lord, this is my desire, *O that I could keep thy statutes.* Here is a conformity now between God and the Soul that is a thirst; saith God in *Psal.* 27. *Seek yee my face*, my heart answered, saith *David*, *thy face Lord will I seek.* Here is a conformity between Gods desire and mans desire; so in the *Canticles*, saith the Spouse there, *My beloved is mine, and his desire is towards me.* And in another place, *I am my Beloveds, and my Beloved is mine.* Doth Christ desire me? why I desire Christ, saith the Spouse; so that this Spiritual thirst breeds a conformity between the heart and God, that look what God desires it desires.

8 Again,

8 Again, This Spiritual thirst doth cause men to thirst after God for himself, and Christ for himself; many do thirst after God, not for himself, but for themselves; they thirst after the Loaves, they thirst after the Gifts of God, as many seek to be in great Services, to bee in great mens Houses, and Courts, that they may have their Livery, that they may eat and drink of the best, that they may live at ease, and not out of love to the Person; *Shimei* comes to *David*, and to *Solomon*, but not out of love to *David*, or *Solomon*, but to save his life; so many come to God, that they may be saved from Hell, and Damnation, but they would live in their lusts, have their wills, have their ease, and bear Gods Livery, some outward profession, but they come not to God for love of God, for love of Holiness, for love of Truth, for love of Jesus Christ, it is for themselves, but not for Gods Self; but this Soul that is truly a thirst must have God himself, and for himself, he knows all other things will come in after; If I have God, I have all, if I have not God, I have nothing will do me good.

9 Lastly, Where this true Spiritual thirst is, it is that a man may be satisfied; and that a man may be fruitful, as the earth; why is the Earth dry, and thirsteth after the Rain, and gapes sometimes as if it would swallow up the very Heavens? that it may bee satisfied with the Rain, and bee much fruitful; so a Soul that hath this Spiritual thirst, desires to receive from God, that so it may be fruitful; O it cannot bring forth good fruit, and that is a burthen to it; and it longs to bee

fruit-

fruitful, and thirſts to receive ſome influences of Grace, ſome dews from Heaven, that ſo being watered, and moyſtned, it may grow and yeeld good fruit; and thus you ſee ſome effects and fruits of this Spiritual thirſt, and ſo to know the truth of it, whether you have this thirſt or no.

Queſt. *Here now a Queſtion may ariſe; may ſome ſay, I do not finde this thirſt in my Soul, I do not finde ſuch a thirſt as here is mentioned in my Soul, and what ſhall I think of my ſelf? others, it may be they have ſtrong thirſtings, and ſuch deſires, but as for my ſelf, I do not finde the ſame?*

Anſ. To this I anſwer, that there is a difference in men in regard of this Spiritual thirſt, as well as in men in regard of Natural thirſt; ſome bodies are more thirſty than others, your Cholerick bodies are more thirſty than Flegmatick, & ſo ſome Chriſtians are more thirſty than others; ſome have lived very profane lives, in ſcandalous courſes, and run out into exorbitant ways, and greatly have diſhonoured God, and if God ever ſtir in their hearts, and bring them to thirſt, their thirſt will be vehement, their thirſt will be affli-ctive, their thirſt will bee ſtronger than other mens; ſome they are trained up from the Cradle in the ways of God, they have more ingenuous Natures, and breaks not out into ſuch ill ways, and their thirſt is more moderate, and leſs diſcernable,--it is not the degree of the thirſt, but the truth of the thirſt that is required; though you have not a ſtrong thirſt, yet you have a true thirſt; as it is not a ſtrong faith, but a true faith that is required to Salvation. Now the degree of thirſt,

which

which will bring you to Chriſt, which will make you come and drink, and ſtay with Chriſt, that is ſufficient.

Vſe of Exhortation.

But to come to another uſe, and that is an uſe of Exhortation, *Let him that is athirſt come.*

Men and women, O labour to be true thirſters after Chriſt; we can thirſt after other things; one thirſts after this, another after that, and another after another thing, and all the things in the World are thirſted after by one or other, but who thirſts after Chriſt? All ſeek their own, and none ſeek the things of Chriſt, they neither thirſt after Chriſt, nor any thing belongs to Chriſt. Now here I ſhall do two or three things.

1 Shew you grounds why you ſhould thirſt after Chriſt.

2 Give ſome directions to thoſe that never thirſted, and directions to thoſe that do thirſt, that they may thirſt more.

Firſt for ſome grounds.

1 Conſider, Bleſſedneſs is fixed unto Thirſting, would you not be bleſſed all Why we ſhould thirſt after Chriſt.

of you? would you not have a blessing from the mouth of our dear Saviour? Matth. 5. *Blessed are those that hunger and thirst after Righteousness*; it may be you have not Righteousness yet, but do you hunger and thirst after righteousness? saith Truth it self, the Lord Jesus; Blessed is the man, blessed is the woman; and is there nothing in a blessing pronounced by him? This word is a comprehensive word, *Blessed*, there is all good wrapt up in it, all good for Soul, all good for Body, all good for present, all good for future, *Blessed is the man that hungers and thirsts*; if you would therefore have such a blessedness as this is, O hunger and thirst after Christ, and the excellencies of Christ.

2 Many great and precious Promises are made out to Thirsters, and will bee made good to Thirsters. In *Isa.* 44. *I will pour water upon him that is thirsty, and flouds upon the dry ground, I will pour my Spirit upon thy Seed, and my blessing upon thine Off spring, and they shall spring up as among the Grass, as Willows by the watercourses.* I will pour water upon him that is thirsty; that is, I will pour my Spirit upon him, that is meant by water; if thou bee thirsty, God will not only

give

give his Spirit, but pour his Spirit; it notes abundance, it notes vehemency, ſuch a meaſure of the Spirit as ſhall bear down your corruptions, and your ſins, God will *pour out* his Spirit upon you; ſo in the one and forty of *Iſaiah*, *When the poor and the needy ſeek water, and there be none, and their Tongue faileth for thirſt, I the Lord will hear them, I the God of* Iſrael *will not forſake them, I will open rivers in high places, &c.* If you be thirſty, if you bee even fainting, if you bee brought low now in your longings and deſires after Grace and Holineſs, and the things of Heaven, the Lord ſaith, I will hear you, mine ear ſhall be open, mine hand ſhall be ſtretched out, I will not forſake you, I will not leave you in that condition, I will releeve you; ſo that ſweet and choyſe Promiſes are made to Souls that hunger and thirſt, they ſhall be ſatisfied.

3 Again, we ſhould labour for this thirſt, becauſe the invitation here is unto thirſters, *If any man thirſt, let him come*; ſo in *Joh.* 7. 38. *If any man thirſt, let him come unto me and drink.* The Lord invites ſuch perſons; you know when he made a great Feaſt in the fourteenth of *Luke*, he invited all ſorts, but thoſe were

not athirſt, they would not come, the Yoke of Oxen, the Wife, the Farm drew them away, but thoſe that were athirſt came, *If any man thirſt let him come*; You would take it ill if Chriſt ſhould not invite you to the dainties of the Goſpel; well, do you thirſt? Chriſt invites you; Are you a hungery? will you eat? will you drink? Chriſt invites you; the invitation is to Thirſters, therefore get this thirſt.

Queſt. *But the Queſtion is, What directions will you give us to attain unto this thirſt?* --

Anſ. Firſt, Some directions to them that have it not.

Secondly, To them that have.

Directions to thoſe that have not this thirſt.

1 For thoſe that have it not, and

1 Let ſuch conſider ſomething of God -- ſomething of the Law, -- ſomething of Sin, --- ſomething of their Lives, -- ſomething of Eternity. --

God.

1 Something of God; Let them conſider the Purity, the Juſtice, and Power of God.

1 The Purity of God, God is a holy God, ſo pure that his eyes cannot behold

hold iniquity, to approve of it; ſee what is ſaid in *Pſal.* 5. *Thou art not a God that haſt pleaſure in wickedneſs, neither ſhall evil dwell with thee; no unclean thing ſhall ever enter into his preſence*; God is a holy God, and *who can ſtand before him?* 1 Sam. 6. 20. *He is of purer eyes than to behold iniquity*, Hab. 1. 13. Well, if God be holy and pure, what wilt thou do then that art unholy, unpure, wicked, carnal, and corrupt? he is an holy God, whom thou haſt to do withall.

2 He is a juſt God, a God that hath ſaid, *The ſoul that ſins ſhall dye*; Bee hee great or ſmall, rich or poor, young or old, learned or unlearned, *The ſoul that ſins ſhall dye*, *Pſal.* 143. ſaith *David* there, *Enter not into judgement, O Lord, with thy Servant, for no fleſh living ſhall be juſtified in thy ſight.* The Lord is ſo juſt, ſo righteous, ſo exact, that no fleſh living can be juſtified in his ſight; why fleſh is guilty, guilty before God, and ſinners muſt dye, God is righteous.

3 Conſider, as God is Pure, Holy, and hates all ſin, the appearance of evil, the thoughts of the heart; As God is juſt, and will puniſh ſin, ſo God is powerful to do it; God he hath a ſtrong Arm, and when he comes to puniſh he can do it

to purpose. See what *Job* saith in chap. 16. 12. *I was at ease, but he hath broken me asunder, he hath also taken me by my neck, and shaken me to peeces, and set mee up for his mark, &c.* Did God deal thus with holy *Job*? what will hee do with sinners? Is not God a consuming fire? Is not God terrible in righteousnes? Can any escape the hands of God? Yee sinners in *Sion*, can yee escape the hands of God? What will yee do in the day of Visitation, when God comes? Can yee stand it out against the Almighty? can yee plead with God, and bring forth your Arguments to justifie your selves? God will Condemn you, he will shake you to peeces, God will break your bones, hee will make your reines speak bitter things unto you. Now, the consideration of Gods Purity, of Gods Justice, of Gods Power, should make you thirst after Christ, who may make you holy, and free you from his Justice, and from his Power, that he might not destroy you.

The Law.

Secondly, Consider the Law of God; the Law of God is, in few words, in the Ten

Ten Commandements, there is much forbidden, and many things commanded; he that is angry without cause, he that saith unto his Brother *Racha*, or, *thou fool*, is in danger of Hell fire -- Hee that looks upon a Woman and lusts after her, hath committed Adultery, and Adulterers shall be shut out of the Kingdom of Heaven; you think *Thoughts* are free, and lust free, but what saith *Paul*, *When the Commandement came, sin revived, and I dyed, the Commandement slew me*; and if the Law once enter, and seize upon your heart, it will drink up the moysture of your spirit, it will make you restless night and day, it will be as an Arrow in your Liver, as a hot burning Iron; *Paul* thought himself once that he was righteous, blameless, civil, just, and that no man should be saved sooner than himself, but he was deceived, when the Law came, he saw what a sinner he was, what vild thoughts, vild lusts, and practices he had been guilty of, and the Law slew him: The Law pronounces a Curse over your heads; and *James* tells you, *He that breaks one is guilty of all*; therefore do not you see a need of Christ now? Have you no thirsting desires after Christ, who shall deliver you from the Law, who shall free

you

you from the Curſe? if you have not Chriſt to do it, you will ſtand and fall by the Law, and you cannot be juſtified; the *Jews* would be ſaved, as it were by the Law, but they periſhed, ſeeking righteouſneſs by the Law, and ſo will all that go that way.

Sin.

Again, conſider ſomething of Sin; are you not ſinners? If there be any here that ſaith he is not a ſinner, let him depart, but if we be all ſinners, let us conſider the nature of Sin; O how doth ſin defile us, how doth ſin black us? what ugly, loathſome Creatures doth ſin make us? what Black-a-mores are wee? and thoſe that are in their blood, in their filth, thoſe that dye in their ſin, wo bee to them; well, let us then lay to heart the evil of our ſin, and I am perſwaded there is not one here that hath any underſtanding about it, but ſees a great deal of evil at one time or other in ſin; it is the offence of God, it is the death of the Soul, it is the breach of the Command; Sin is that that ſeparates between God & men; now what you have in the notion, bring it down and reallize it in your hearts,

hearts, follow it with meditation, and let meditation bring in the evil of ſin, bring in the Indictment, I am guilty of this, and that, and the other ſin, and let Conſcience now ſit as Judge in you, and ſpeak out; Conſcience will Condemn you, and ſay, O thou haſt ſinned againſt my Lord and Maſter, I am his Deputy, and I ſit as a petty god in thy Soul, and I tell thee, Thou art a Damned loſt Creature; now when things are brought home thus, then will yee thirſt after a Pardon, then will you look out for Salvation, then will you ſee Chriſts Bloud, Chriſts Interceſſion, and Chriſts Merits to bee precious --- Stout-hearted Sinners, and High-way Men, when the Sentence of death hath been pronounced over their heads, and they have ſeen that they are Condemned men, then they have fallen down upon their knees, and have begged mercy; ſo many ſtout-hearted Sinners, if they would but follow home their ſin by Meditation, and bring the Notion home to their hearts, they would ſee themſelves to have need of Chriſt, and to have Mercy and Grace through him.

Our own Lives.

Again, Conſider your own Lives, have you

you any Lease of your Lives, as *Hezekiah* had? Do you know you shall live another week, another year, another night or day? Are not your Lives uncertain, your breath in your Nostrils? Do we not finde in Scripture, and in daily experience, how suddenly men and women are pulled away, by some hand of God or other? *Senacheribs* Army smitten all in a night, one hundred fourscore and five thousand men, fifty thousand *Bethshemites* smitten for peeping into the Ark, *Herod* eaten up with Worms, the Tower of *Shilo* fell upon eighteen, two Bears out of the Wood tare forty two Children -- And have we not examples in our days? How many are blown up with Powder? how many are burnt with fire? how many drop down in the streets as they go? Why do not you thirst after Christ, and his Righteousness? There is no way for you but by Christ, it is Christ alone that will secure your Souls; therefore can you be too early? hie forward upon this account. If Christ be not yours, and you dye, wo to you, you shall dye in your sins, saith Christ, This were a sad Sentence to be pronounced over your head, to be written upon your doors or hearts, Man, Woman,

Woman, thou ſhalt dye in thy ſins, it had been better thou hadſt never been born; now unleſs you get intereſt in Chriſt, you muſt dye in your ſins.

Eternity.

Laſtly, conſider Eternity, here you have a being but for a little time, but what comes after? there is an eternal condition of bliſs or wo, and the moſt go the wrong way; there is a poſſibility for thee for eternal Happineſs, and the way is to thirſt after Chriſt; ſit down and conſider with thy ſelf, whoſoever thou art, that art in the gall of bitterneſs, and haſt deluded thy Soul hitherto with an out-ſide, or form of godlineſs; Conſider ere long I muſt go hence, and there are thouſands go to Hell for one that goes to Heaven; well, it is time for me now to look to my ſelf, I may be gone before next day, before next year; and is Chriſt mine? what a Swearer, a Drunkard, a Worldling, a Whore-maſter, one that doth rail, ſlander, and back-bite others? Chriſt is none of thine, the Scripture is clear, none ſuch ſhall enter into the Kingdom of Heaven; therefore conſider, there is eternal woe for all

thoſe that dye in their Natural condition, that have not this thirſt in them after the Lord Chriſt and his Righteouſneſs; O therefore give no reſt to God, nor no reſt to thy Soul, until thou finde that thou art delivered.

Direction to thoſe that thirſt after Chriſt,

2 To you that are godly, and have ſome thirſt in your Souls after Chriſt; many times you grow luke-warm, flat, dead, and ſecure, you had need be quickned, and to have your thirſt ſtirred up in you, and for that conſider,

1 Your own infirmities; have you no infirmities? is there no deadneſs, dulneſs, lazineſs? how do you perform the Worſhip of God, and the duties thereof? Are you not more Carnal than Spiritual? Do not your hearts wander? Are you not ſleepy, are not you formal? Do not you neglect many times your duty? do not you come ſhort? ſurely theſe, and many other things you know by your ſelves; And whence came all theſe? from the body of Sin, from the Old man that is in you? *Paul*, he was ſenſible of this, *Rom.* 7. he found a Law in his members warring againſt the Law of his minde, he found he was Carnal, ſold under ſin; he found he was unſpiritual, and he is troubled at this, and his

thirſt

thirſt was increaſed, what ſaith hee, *O wretched man, who ſhall deliver me?* his thirſt now is great, *Who ſhall deliver me? I thank God through Jeſus Chriſt*; I thirſt after Chriſt, and the coming of Chriſt to deliver me; ſo that the ſerious conſideration of your own infirmities and corruptions, and the hinderances, and cloggs, and lets you have from them in your way of Chriſtianity, ſhould cauſe your thirſt to bee greater and greater daily.

2 Conſider what work you have to do, and what little ſtrength you have to do it; Chriſtians have a great deal of work to do here in the World, they ſhould pray continually, they ſhould ſtand and with-ſtand the Tempter, and all his Temptations, overcome the World, work the Works of God; they ſhould ſide with Chriſt, and his intereſt, and help on the Goſpel, and the power of godlineſs; they have their Luſts to mortifie, and great things to do; Now how will you do theſe? ſaith Chriſt, *Without me you can do nothing*; will not you thirſt after Chriſt now, and ſtrength from him, and aſſurance from him, and new influences from him, and more of his Spirit daily? Many do

act

act in their own ſtrength, and therefore ſo little good comes thereof. We pray by our own Natural abilities, and Natural parts, and through Power and Gifts acquired, and therefore I ſay ſo little good comes of all; but had wee Divine ſtrength to pray, and to do all we do; did we go out in his Name, and in his ſtrength, and work the Works of God, who could ſtand before us then?

3 Conſider the great good that is to be had by Chriſt; have you not wants? why, there is infinite good to be had by Chriſt, In him is all fulneſs, with him is plentious Redemption, hee hath unſearchable riches of Grace, he hath the reſidue of the Spirit, he hath whatſoever may make our lives comfortable, whatſoever may make our lives happy; Chriſt hath all in his own hands, and therefore you ſhould hunger and thirſt after Chriſt more and more.

4 Conſider what is promiſed unto you by Chriſt; the Promiſe is, That there ſhall be times of refreſhing when Chriſt comes, *Acts* 3. 19. then the times of reſtitution of all things ſhall be; there are times for theſe things -- And ſo when the Lamb ſhall be the Light, then the Lamb ſhall lead you to the Fountain of living

living Waters, then you ſhall hunger and thirſt no more, then all tears ſhall be wiped from your eyes; Why do not you thirſt after theſe things, and after the Lord Jeſus Chriſt and his coming? The Spirit ſaith, Come, and the Bride ſaith, come; And what, are your Souls aſleep? Should not we ſay, *Come Lord, come quickly?* The times in which wee live are ſad times, but the coming of the Lord would change all, and rectifie all, and ſatisfie all; therefore conſider of theſe things, and your thirſt after Chriſt will be increaſed.

5 Laſtly, If you that thirſt would have your thirſt more lively, and inlarged, remember what ſweetneſs you have found in Chriſt at ſome time or other; when men remember they have drunk admirable Wine, the very remembrance of it makes them to thirſt after that Wine the more; the Wine that Chriſt made at the Marriage Feaſt, and brought forth, the people were ſo affected with it, that they called the Governour, and askt him, why he kept the good Wine till then, they were taken with the Wine; ſo when Chriſtians do remember what raviſhments they have had from Chriſt ſometimes, what

hits

hits of joy, what ſound peace, what ſweet communion with the Father through him, what out-lettings of his Spirit? This will inlarge their hearts, and their deſires; ſome Chriſtians have had large experiences this way, they have had flaggons of Wine to drink, and apples of comfort to feed upon; and the more they do remember theſe, the larger will bee their thirſtings after Chriſt.

Chriſts

Chriſt's willingneſs to ſave ſinners.

Reve: 22. 17.

Let him that is athirſt come.

LEt him that is athirſt, *come*, *come*. Chriſt doth not ſay here, Let him that is athirſt ſeek out, and yet that had been humanity and courteſie: Chriſt doth not ſay, Let him that is athirſt goe to *Jordan*, Chriſt doth not ſend them to *Moſes*, nor to any of the brooks or Ciſterns, but Chriſt ſaith, *Let him that is athirſt come*; and, whither ſhould he come, or to what ſhould he come: The meaning is, let him come to me; Let him come to me for drinke, for ſatisfaction, let him that is athirſt come: here's exceeding kindneſs, choice love, peculiar mercy, let him that is athirſt come: *Come unto me*, as it's ſaid in the 7th of *John*, *and Drinke*: I have drinke for him, water of life for him, as it's in the next words, *And whoſoever will*, *let him take of the water of life freely*.

To open this word unto you; what's meant by *come*? 'tis not meant *come bodily*: ſo you all know what coming is, when the body removes out of one place and goes to another; But it is meant ſpiritually; 'tis not the feete of the body but the feete of the ſoule are required; and by *coming* in Scripture is meant *beleiving*: unbeleife is departing from God; *Heb*: 9, 12. *Take*

heed Brethren, least there be in any of you an evill heart of unbelcife in departing from the living God: An heart of unbeleife is a heart departs from God, and goes away from God: So in the 10th Chap: *The just shall live by Faith, but if any man draw backe, my soule shall have no pleasure in him:* An unbeleiving heart, is a heart draws back, and departs from God: Now to *come to God* is to *beleive*, and to come to Christ is to beleive.

And this *beleiving*, it is not an assent onely unto a truth; An assent unto this that Christ is the Messiah, that Christ is the Saviour of the world; 'tis not onely to assent, for so Devills doe beleive, so Antichrist beleives, so many that perish doe beleive, they assent to the truth — Neither is it an assurance, as some doe make Faith a full perswasion, or a through perswasion of the heart that it is so and so: — No, Assurance is not Faith: Assurance is a consequent, or an effect of Faith, and not of the nature and essence of Faith: many shall be sav'd that never had Assurance, and many are Justified that have no Assurance: — What then is this Faith? what is this Coming?

There is assent unto Truth, an assent unto Scripture, which is in the understanding: and so is Assurance, *Assurance of understanding*. But Faith is in the Understanding, and in the Will also, when upon cleere understanding of a truth, my will comes to choose and close with that truth.

This is to beleive: some call it a *Resting*, a *Rouling*, a *Depending*, a *Relying*, which are all metaphoricall expressions; But if you will have

it

it in the proper nature and sence: Faith is the Assent of the understanding unto truth, and, unto Christ, and the wills chooſing of Christ; It chooſes Christ for its Righteouſneſs, for its salvation, for grace, for life, for peace, for all. This is coming, when the will puts forth an act that carries forth the ſoule to chooſe Christ; ſaith Christ here, *Let him that thirſteth come.*

By this it ſhould ſeeme then, that there is a power in man to come.

What power was there in *Lazarus* to come forth of the grave, when Christ ſaid, *Lazarus come forth*; there was as much power in *Lazarus* to come forth of the grave when Christ ſaid *come forth*, as there is in man now to come to Christ, when he ſaith *come*: There was none in *Lazarus* to come forth, neither is there any in Man naturally to beleive. *John* 6. 44. ſaith Christ there, *No man can come to me, except the Father which hath ſent me draw him.* Christ ſaith, No man can come unleſs the Father draw him.

What is in the drawing of the Father?

Say ſome, It is this thirſting begotten in the ſoule; but ſurely that cannot be the thing; for Christ ſaith, *Let him that is athirſt come*: a man may be athirſt, and yet not come to Christ; *Let him that is athirſt come*: - But this drawing then of the Father, is a working of that power in the ſoule, as to goe out to Christ: It may ſee a need of Christ from ſin, and wrath, and the like, yet till God doth work a power in the ſoule to goe out to Christ, it doth not come to Christ; and therefore you will finde in the 6th of *John*, that what is ſaid in the 44 *v*: *No man can come*

to me except the Father which hath sent me draw him; Gods drawing in the 65 *v:* is said to be Gods gift: *Therefore said I unto you, that no man can come unto me, except it were given unto him of the Father:* that is, unless God doth give him power to come to me, to beleive in me: So that the Fathers drawing, is putting in that vertue and power into a thirsty soule as to close with Christ.

But then it will be said, surely these Invitations are in vaine, if a man cannot come when he is Invited, to what end are they?

The Sun shines upon the Rock, and the raine falls upon the Rocks, yet no man lookes that the Sun should melt the Rocks, or the raine should make the Rocks fruitfull; But the adjacent parts and feilds have the benefit; and so, though Invitations fall upon Rocks, yet the adjacent persons, other persons may have the benefit.

But secondly, Generally in these Invitations the Lord doth convey this power, the Lord doth worke this Faith in their soules, and gives them this power to close with Christ: *Lazarus come forth*, together with the Invitation, the power was given to *Lazarus* to come forth. You have an observable place in the 2 *Ezek:* 1. *And he said unto me, Son of Man, stand upon thy feete, and I will speake unto thee:* marke, *And the Spirit entered into me when he spake unto me, and set me upon my feete. Ezekiel* was smitten so downe with the sight of Glory, that he was not able to rise; Now, saith he, Son of man stand upon thy feete, but he could not stand up: But the Spirit entered into me when he spake unto me,

me, saith *Ezekiel*, and set me upon my feete :— So when Christ saith here, *come*, with Christs speaking, the Spirit may be, and is many times conveyed, and causes a man to come: There is that life, that Grace communicated to the soule, together with the Invitation, as makes a man to doe the thing, and inables him thereunto: so that Invitations are not in vaine: and so much for opening of the word *come:* — The poynt that I shall commend unto you is this.

Doct: 1. *That the Lord Christ is very desirous that sinners, thirsty sinners should come to him for releife, that they should be saved, that they should have refreshing virtue from him, Grace, pardon, peace, and whatsoever will doe their soules good. Let him that is athirst come.*

Now because it lies in the hearts of all sinners to question the willingness of God and Christ to save them, and to doe them good; Therefore I shall insist the more upon this and make it out fully to you.

You know the Leper in the Gospel said, *Master if thou wilt thou canst make me cleane:* I know thou hast power, but if thou *wilt*, there lies the sticke, and here lies that which sticks with sinners, to question the willingness of God and Christ: Now the Lord Christ is very willing that sinners should come unto him; and this I shall make out severall wayes.

Of Christs willingnes for sinners to come unto him.

First, from the Consideration of Christs laying downe his greatness, and his Glory, which would dant and discourage sinners, when one appeares in majestie; when a Judge comes into the Country with his greatness, it makes your Delinquents and Malifactors afraid; But now

Christ lays downe his Majestie, and his greatnes and Glory, and whatsoever is dreadfull and terrible unto us. *Joh:* 17. 5. *And now ô Father, Glorifie thou me, with thine owne selfe, with the Glory which I had with thee before the world was;* Christ had laid aside his Glory when he came downe into the world, & he came in the forme of a servant, in a meane and low condition: When a Prince shall lay aside his greatnes, and come and converse with beggars and sinners, then they can the more freely come unto him, and speake to him: the Lord Jesus Christ hath laid aside his Glory and greatnes, and came and converst with sinners here in the world, which is a great Argument that he was willing to doe sinners good, that they should come unto him and be sav'd by him.

Secondly, Consider how the Lord Christ hath fitted himselfe to releive sinners, Christ hath indured a great deale of hardship, suffered heavie things, he trod the wine-pres of his Fathers wrath alone. You know Corne that makes bread and drinke, indures the heate & the cold, indures the flale, and the Mill to be Ground, and so the bread and the drinke are made thereof.

The Lord Christ hath indured all that the Father required of him, that so he might be bread of life, and water of life to us, he hath suffered bitter things, an accursed death: in the 12th of *Luke* saith Christ, *I have a Baptisme to be baptized with, and how am I streightened till it be accomplished?* I have a Baptisme of Blood to be baptized with, and how am I streightened till it be accomplished? I thirst to lay downe my blood

blood that it may be drinke for the world, as much as any in the world doe thirst for my blood, and to drinke of that; I and more then all the world. The Lord Jesus hath suffered Circumcision, hee hath suffered whipping, crowning with Thornes, spitting upon, reproaches, revilings, cursing, suffered the displeasure of his Father, dissertions, temptations by Satan, suffered Death, and all that he might be fit, and fitted to save us, that he might be bread for us, and drinke for us, releise for us; Is not Christ willing thinke you now, that you should eate of his flesh, and drinke of his blood, that you should come to him, and have the benefit of his sufferings? *I am streightened*, saith he, *till it be accomplished*; *I thirst*, saith Christ upon the Crosse, and now its finished.

Thirdly, From the very end of Christs coming, it is evident that Christ is very willing and desirous that sinners should come unto him, and be saved by him, and be refresht by him: what was the ends of Christs coming, *Mat:* 18. 11. *For the Son of man is come to save that which was lost:* were not all lost in *Adam*, are not all sinners, are not all under the curse of the Law, are not all children of wrath by nature, are not all enemies of God through wicked workes in their mindes? The end now of Christs coming was to save that which was lost: and in *Luk:* 10. 10 you have it more fully; *For the Son of man is come to seeke and to save that which is lost:* It might have been said, It's true, Christ will save that which is lost, if it will come to him; I but Christ is come to *seeke out them*, to seeke and to save that which is lost;

this is the good Shepherd that goes and seekes out the lost sheepe, and takes it up upon his shoulders & brings it home: A Shepherd when his sheepe are scattered, some in one lane, some upon one common, some in one feild, some in another, he goes and seekes out the sheepe and brings them home: so the Lord Christ came for that very end, to seeke out, and to save that which was lost; art thou a poore thirsty, sinfull soule, art thou lost in thine owne apprehension, art thou at the gates of death and hell, the Lord Christ came to save thee, and seeke out thee, he is willing, forward, ready to doe it, he came for that very end.

Fourthly, Christs willingnes and readines to this worke will appeare, if you consider the Cures that he wrought when he was here in the world; did not Christ heale all diseases, the blinde, the lame, the sicke, the dumb, the deafe, the possest with Devills? did not Christ shew compassion towards them all and heale them; *Mark:* 4. 23. *And Jesus went about all Galile, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing all manner of sickness, and all manner of aiseases among the people; And his fame went through all Syria, and they brought unto him all sicke people that were taken with divers diseases and torments, and those which were possest with Devills, and those which were Lunatick, and those which had the Palsie, and he healed them.* Is not Christ willing and ready to doe good to sinners, he doth not forbid them to come to him, let the disease be what it will, and the party diseased be what he will:- And its conceived when Christ heald their bo-

dies,

dies, he heald their soules too, Christ heald *all* diseases. In *Math:* 8. you have two or three remarkeable passages; there comes a Leper to Christ, and saith, *Lord if thou wilt, thou canst make me cleane*; he did not come beleivingly, but he came doubtingly to Christ; and what followes; *Jesus put forth his hand and touched him, saying, I will, be thou cleane*; why doest thou question my *will*, saith Christ I am more willing to heale thee then thou art desirous of it, *I will*, saith he, *be thou cleane*; here Christ presently shews his willingnes, and cures the man with a word; with a word and a touch he healed him.

Then afterwards in the Chapter, there comes a Centurion to him, and sollicits him for his servant, and saith, *Master speake the word onely, and my servant shall be healed*: saith Christ, *I have not found so great Faith, no not in Israel, as in this Centurion*: and *v:* 12. saith Christ, *Goe thy way, and as thou hast beleived, so be it unto thee*; here Christ heales one with a word.

And then thirdly, he comes to *Peters* house, and there his wives mother lay sicke of a Feavour, and he touched her hand, and the Feavour left her. Christ did but touch her hand, and sayes nothing, and the Feavour left her: Christ is willing to cure sinners, and he can easily doe it, with a word, or a word and a touch, or a touch onely.

Christ is so forward, that before it is desired he doth it: In *John* 5. *v.* 6. when Jesus saw the impotent man lie there, and knew that he had been now a long time in that case, he saith unto him, *wilt thou be made whole?* The man did not aske

aske him the Queſtion, Lord wilt thou heale me; But Chriſt comes and finds him out, and ſaith, Man wilt thou be made whole; ô Sir, I have none to put me in, when the Angel ſtirres another ſteps in before me, ſaith Chriſt, *Take up thy bed, and walke.* Chriſt askes him the Queſtion, prevents him, and heales him: Oh! Chriſt is willing to doe ſinners good, & to ſave ſinners.

Fifthly, This appeares from the Command of Chriſt, when a thing is commanded, thoſe that command would faine have it done; now the Lord Chriſt commands men to come unto him, commands them to beleive: *Joh:* 14. 1. *Let not your hearts be troubled, ye beleive in God, beleive alſo in me.* Beleive in me, there's eaſe, there's reſt, there's refreſhing, there's deliverance, there's ſalvation for you: Beleive in me: and in the 1 *Joh:* 3. latter end; *This is his Commandement that we ſhould beleive in the name of his Son Jeſus Chriſt.* This is the Commandement of the Father that we ſhould beleive on the name of his Son, the Lord Jeſus Chriſt; and this is the Commandement of the Son that we ſhould beleive in him When the Father commanded his Son to goe to the Vineyard and digg there; the Father was very willing the child ſhould goe and doe it: And ſo when God the Father, and Chriſt the Son, commands us to beleive, they are very willing wee ſhould. When Princes ſend out their Commands to the people to doe ſuch and ſuch things, they are very deſirous they ſhould be done: So when God gives out his Commands in the Goſpel, and Chriſt commands in the Goſpel to come,

come,

come, saith Christ, *Let him that is athirst come*; I command you to beleive; It's an argument there is a strong will in him for it.

Sixthly, Doth not Christ sweetly invite you, use sweete Invitations and allurements to draw sinners to him, can there be more sweete Invitations, then what you have from Christ upon this account: in the 11th of *Math:* 28. *Come unto me all ye that are weary and heavie laden, and I will give you rest:* oh! you poore sinners of the world, you poore sinners of the earth, you that travell under the burden of your sins, you that are heavie laden, you that are ready to sinke into hell through feare of wrath, come unto me, come unto me; he doth not say why have you broken *Moses* Law, why have you offended my Father, why have you liv'd so basely and vilely? no, come unto me you that are weary and heavie laden, you that are ready to sinke and perish, and are hungry and thirsty, and know not which way to turne your selves now for releife, come unto me.

So in the 55 of *Isaiah*, see what a blessed Invitation there is, *Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eate, come buy wine and milke without money, and without price: Wherefore doe you lay out your money for that which is not bread, and your labour for that which satisfieth not; hearken diligently unto me, and eate ye that which is good, and let your soule delight it selfe in fatnesse:* Is not here a sweete, a gracious, a blessed Invitation now to poore sinners, unto such as we are here this day: The Lord Christ is a speaking unto you this day, Ho every one, every one

that

that thirsteth, young or old, rich or poore, learned or unlearned, of whatsoever condition you be, are you athirst, would you have mercy, peace, grace, the Spirit of Christ, would you have any thing to doe your soules good, come, come unto me, *Come unto the waters.*

I but I have no money; It matters not, come without money, come here's wine, here's milke, and here's bread, and marrow, and fattnes, here's that will make your soules live, here's virtue in Christ to make your soules live for ever. So in the 23 *Pro:*26. *My son give me thy heart*; ô my son, saith God, give me thy heart; Christ is the Everlasting Father, and he saith, my son, give me thy heart, come to me. One place more in the 3[d] *Revelation* is worth your observing; *Behold, I stand at the doore and knock, if any man heare my voyce and open the doore, I will come in to him and will sup with him, and he with mee:* Behold I stand at the doore and knock; I came downe from heaven into mine Ordinances, I knock at the doore of your hearts and consciences, if any man will open now, if any man would have water of life from me, if any man would have bread of life from me, if any man would have communion with me, let him but open and receive me in, and I will sup with him and he with mee: what sweete Invitations have wee from Christ, how forward, how ready is the Lord Jesus to doe poore sinners good.

Seventhly, This appeares in that the Lord Christ hath Instituted and appointed his Officers, his Messengers, his Ministers, and sent them to wooe, intreate, beseech, and to draw men in unto him: The Lord hath set up in the Church

Officers

Officers purpoſely to make known his forwardneſs and readineſs to receive ſinners, and to goe forth in his Name, and to get them to come in to Chriſt; 'Tis our worke to beſeech you Brethren, to intreate you to hearken to the Lord Chriſt, to come in to him, to come and taſt of his dainties, to receive righteouſneſſe, grace, ſtrength, ſalvation, to receive pardon; this is our worke, to get men in to Chriſt, to fetch you in to the Fould. In the 14 of *Luke* 16. *A certaine man made a great Supper, and bad many; and ſent his ſervants at Supper time to ſay unto them that were bidden, Come for all things are now ready:* Chriſt is the great Man, and hee makes a Supper in the time of the Goſpel, and he ſends out his ſervants, he ſends out the Miniſters to Invite, and call men, ſaying, Supper is ready, and all things are ready. Chriſt hath ſatisfied Divine Juſtice, Chriſt hath laid downe his life, and ſhed his blood, he is riſen from the dead, he hath overcome the world, overcome the Devill, hath opened heaven, all things are ready for you to feede upon, ô come; *But they all made excuſe; Then the Maſter of the houſe being angery, ſaid to his ſervants, goe out quickly into the ſtreets and lanes of the Citie, and bring in hither the poore, and the maimed, the halt, and the blinde; and the ſervants ſaid, Lord it is done as thou haſt commanded, and yet there is roome: and the Lord ſaid unto the ſervants, goe out into the high wayes, and hedges, and compell them to come in, that my houſe may be filled.* Goe ye (ſaith he) my Apoſtles, my Diſciples, my Miniſters, my Servants, goe fetch in men and women from high wayes and hedges, from lanes and ſtreets,

streets,& from all parts; ô bring them in to the Gospel, bring them into my house, bring them into the kingdome of heaven, tell them of the dainties there, tell them of their danger abroad. This is the great worke now of the Ministry: which is a cleere demonstration that the Lord Christ would have sinners saved, he would have his house filled, he stands not upon what they be, let them be blinde, maimed, naked, poore, wounded, bring them in saith Christ, let them tast of the dainties of the Gospel, let them heare of mercy through me, of pardon and forgivenes through me: — So in the 9 *Pro: Wisdome hath builded her house, she hath hewn her out seven pillars, she hath killed her beasts, she hath mingled her wine, she hath also furnished her table, she hath sent forth her maidens, she cryeth upon the highest places of the Citie, who so is simple let him come in hither, as for him that lacketh understanding she saith to him, come eate of my bread, and drinke of the wine that I have mingled: Forsake the foolish and live, and goe in the way of understanding:* — This is spoken of Christ, and the times of the Gospel, and the Ministers are said to be maidens, who are sent forth to allure and to draw poore soules in to Jesus Christ. So that the great worke of the Ministry is to make knowne the willingnes of Christ, and to bring sinners unto Christ, that they may have mercy from him: — In the 2 *Cor:* 5.19, 20. *God was in Christ, reconciling the world unto himselfe, not imputing their trespasses unto them: and hath committed unto us the word of Reconciliation; now then, wee are Ambassadours for Christ, as though God did beseech you by us, we pray ye in Christs*

Christs stead, be ye reconciled to God: Saith *Paul* I am an Ambassador of God, and God doth beseech you by us, God doth beseech sinners, and therefore wee beseech you saith he, we beseech ye for the Lords sake be ye reconciled to God, doe not stand out with God and Christ any longer, but come in to God, and come in to Christ, and so God will receive you, and Christ will receive you: God doth beseech you by Ministers, God doth intreat you. The Commission was, *Goe teach all Nations:* he commands them for to teach *all* nations, to acquaint them with the riches of Grace by Christ, & the wonderfull love and kindness of God in Christ, and what's to be had by Christ, that people might come to him, and have mercy and releife from him.

Eighthly, This willingness of Christ to doe sinners good, will appeare yet further, in that he doth accept of the least, and lowest degrees of Faith, and will not discourage the weakest soule that comes unto him: *Math:* 12. 20. *A bruised reede shall he not breake, and smoaking flax shall he not quench, till he send forth Judgement unto victory:* Christ will be very tender of a bruised reede, very tender of smoaking flax, he will not breake one, he will not quench the other he will not deale harshly and roughly with them, but he will send forth Judgement unto victory: He will give them power over all their corruptions, over all their feares & doubts: he will make them to judge all their Enemies, and be victorious over their Enemies. —— So in the 45 *Isa:* 22. *Looke unto me and be ye saved all the ends of the earth:* Looke unto me and be saved:

saved: If I have but a good looke from you, saith Christ, I will entertaine you: looke unto me but with the weakest eye of Faith, though it be a dim eye, be but halfe an eye, looke unto me and be saved: — In the 40 of *Isa:* 11. *He shall feede his Flocke like a Shepherd, he shall gather the Lambs with his Armes, and carry them in his bosom, and shall Gently leade those that are with young.* See how tender the Lord Christ, the good Shepherd will be of those that are weake; Hee will gather the Lambs with his Armes, as a Shepherd when he goes abroad, and a Lamb is newly yeaned, and it's weake and feeble, and the weather is cold and frosty, hee takes up the Lamb in his Armes, and carries it home, and gives it milke; So the Lord will deale by a poore weak feeble soule, he will carry it in the Armes of his providence, in the Armes of his Spirit, in those Everlasting Armes of his that never faile, he will carry the Lambs in his bosom, and Gently leade those that are with young: Thus will he deale with them: Hence he saith in the 14 *Rom: Him that is weak in the Faith receive ye, but not to doubtfull disputations:* Receive him that is weake in the Faith, if there be never so little Faith receive him, if there be but one dram of Faith receive him.

Ninthly, The willingnes of the Lord Christ to doe sinners good appeares in this, That he shutts not up this water of Life, though he knowes but few will come unto him for it; and those of them that doe come unto him, they doe oft abase it, and abase him too: People doe hasten more to the waters for their bodyes, to

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the *Bath*, *Epsum*, *Tunbridge*, and to new drinkes that they have now, they flock to have these for the body, and can magnifie them, and speak wonderfully well of them, but few come to Christ, and when they do come, they will hardly drinke, as I have told you before; they speak evill of those doctrines he gives them; these are hard sayings. *Peter* himselfe denies Christ his Master, denies him once, twice, thrice. Thus Christ is dealt withall by sinners, and notwithstanding all this, Christ doth not shut up the water, nor lock up the water, but the waters stand open for any to come, let whosoever will come, let him come and drinke of the waters of life freely. If Christ had not had a minde wee should have these waters, he would have taken a course to deprive us of them, he could soone dry up the waters, dry up the Gospel. But the waters are not dryed up, they are not taken from us, there is freedome for any to come, notwithstanding they have abused the waters.

Tenthly, It is strong Evidence that the Lord Christ is willing to save sinners, and to doe sinners good, In that he is greived, troubled, and affected very much, that sinners will not come to him for these waters; *ô Jerusalem, Jerusalem*, saith Christ, weeping over it, *how oft would I have gathered thee as a hen doth her chickens, and ye would not: ô Jerusalem, Jerusalem, that thou hadest knowne in this thy day the things that belong unto thy peace, but now they are hidden from thine eyes:* —Christ is greived at the heart that men and women doe not come to him, though they have no money, though they have nothing to buy the water with, yet that they

will not come and fetch the water, Christ is greived and troubled at the very heart to see it: ô that these publick places should be so empty upon a Lords day, so empty upon a week day: there's water of life, and none will come and drinke the water; how oft, how oft, may Christ say, would I have sav'd such a Towne, such a Nation, such a people, and they would not; Christ weepes over soules and familyes, and Cities.

Eleventhly, It's wonderfull perspicuous and cleere, that Christ would doe sinners good, in that he doth press them with the strongest Arguments that can be, to pertake of the good is to be had by himselfe: What promises doth he make, what evills doth he threaten? There are two great Arguments that doe prevaile with all the world, yet will not prevaile here, he setts life and death before men, If you will come here's *life* for you, if you will not come you are dead men: people will not keepe within doores when these are the Arguments, my life is at the stake, and if I goe I am a made man, if not I am a lost man, an undone man. *Why will ye dye ô house of Israel?* I am not willing ye should dye, why will ye dye, why will ye dye, turne unto me and live, come unto me and live. In the 55 of *Isa: Incline your eare and come unto me, heare and your soules shall live, and I will make an everlasting Covenant with you, even the sure mercies of David*; Is not here Incouragement enough now to come to Christ, Incline your eare and come unto me and your soules shall live, you shall have everlasting mercies, and everlasting comforts. *Joh: 3. 16. God so*

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loved the world that he gave his onely begotten Son, that whoſoever beleiveth in him ſhould not periſh, but have everlaſting life: Here's life and death ſet before you, Come thou poore ſinner and beleive in the Lord Jeſus, cloſe with him, here's life for thee, everlaſting life for thee; Refuſe to doe it, there's everlaſting death for thee, thou ſhalt periſh, how peremptory is the Lord here. In the 16 *Mark:* 15, 16. *Goe ye into all the world, and preach the Goſpel to every creature, he that beleiveth and is baptized ſhall be ſaved, but he that beleiveth not ſhall be damned*; how round is the Goſpel, he that beleiveth, he that comes to Chriſt, that's the meaning, he that beleiveth ſhall be ſaved; ſaved from all his ſinne, ſaved from the power of death, ſaved from the wrath of God, ſaved from hell-fire, ſaved from the guilt of his owne Conſcience, he that beleiveth ſhall be ſaved over and over and over,-- *he that beleiveth not ſhall be damned*,--how doth he preſs men now to come to him? If there be any weight in heaven or hell, it's laid all upon this, your coming to Chriſt, or refuſing Chriſt; if you come to Chriſt, all heaven is yours, all the glory, all the joy, all the comfort, all the bleſſings, all the happineſs there is yours: If you will not come to Chriſt, all the terrors of hell are yours, all the darkneſs, all the mournings, all the howlings, all the gnaſhings of teeth, all the miſery there will be yours; Therefore ſee how willing the Lord Jeſus is, that ſinners ſhould come, and that they ſhould be ſaved.

Christ's willingneſs to ſave ſinners.

Reve: 22. 17.

Let him that is athirſt come.

12ly ANother evidence of Chriſts willingneſs to ſave ſinners that will come unto him is, The Lord doth venture and hazard the looſing many, by making knowne his free Grace and willingneſs to ſave ſinners, for when ſinners doe heare that Chriſt is willing to ſave them, and very deſirous alſo, many they abuſe his free grace, this rich mercy, this willingneſs of Chriſt to doe their ſoules good: If Chriſt be ſo willing, ſay they, wee will ſtay a while, it will ſuffice hereafter. In the 4th of *Jude*, it's ſaid, *They turne Grace into wantonneſs*, and thouſands of ſcorners turne Grace into wantonneſs; when they heare Chriſt dyed and ſhed his blood for ſinners, that he is willing ſinners ſhould come in, that he waites for them, that he intreats, and preſſes them to come to him; they take advantage from hence to ſin more freely, to ſtay it out to the uttermoſt. And thus the Lord runs a hazard of looſing many, by making knowne the riches of his Grace, the freedome of his mercy and loving kindneſs, which ſhews there a very ſtrong deſire in Chriſt to ſave ſinners.

Thirteenthly, It is evident that Chriſt is very

desirous of sinners salvation, in that he takes sinnners when they are at the worst of all, at the height of wickedness. If a Prince will take into his family those that are sick of the plague, of the Leprosie, and of the worst diseases, 'tis an argument he hath a minde to have them live in his family, and that he is desirous of their company: the Lord Jesus Christ he takes sinners when they are at the very worst; *Saul* he was at the height of his blasphemy, at the height of murder, at the height of persecution; and Christ saith, *Saul, Saul, why persecutest thou me*, thy blasphemies rage, and persecutions are come up to heaven; and *Paul* saith in the 1 *Tim:* 1. he was a persecutor, a blasphemer, and an injurious person, but I obtained mercy, even when I was so great and notorious a sinner, Christ came and tooke him in; it's an argument then that Christ is very desirous of the salvation of sinners, that he will take sinners when they are in the height of their wickedness. When the Prodigall had run out from his fathers house, and had spent yeares in wicked practises, in whoredome, drunkenness, gameing, and running in the wayes of the world, when he had spent all, and spent himselfe; now when he was in this height of wickedness, it pleases God and Christ to call him, to bring him home, and to receive him againe: had not Christ been desirous of the salvation of sinners, he might have shut the doore against the Prodigall, and said, you shall never come in adores againe: had not the Father been desirous for the Sons sake to have sav'd sinners, he would not have entertain'd the Prodigall; there is not a velleitie but a strong efficacious desire

desire in God and Christ to save sinners. The *Jewes* when they were at the worst, when they had put that innocent one to death, when they had said, *His blood be upon us and upon our Children*, when they had mockt him, reviled him, and accused him even after all this, Christ takes in many of them; three thousand of them converted at one Sermon by *Peter*; *Him whom ye have Crucifyed with bloody hands hath God raised*; here is a cleere evidence of the earnest desire of the Lord Jesus to save sinners; he takes them when they are at the worst, when they have done the uttermost mischeife & spite they can against him, and against his wayes.

Fourteenthly, It's an argument that the Lord Jesus is very desirous to save sinners, If you consider, that the Lord takes sinners at the last cast, at the end of their dayes, when they have no time left to serve him, he takes them at the very first intreaty and begging of mercy. The Theefe you know that had liv'd wickedly all his dayes, when he came to the last cast, and was upon the Laddar, or nail'd to the Crosse, and ready to breath out his last breath, saith he, *Lord remember me when thou comest into thy kingdome*; Christ might have said, Remember thee, why should I remember thee, thou hast bin a bloody wretch, a Theefe and a murderer all thy dayes, and thou deservest nothing now but death and damnation, and why should I remember thee,, No, the Lord Christ saith not so but he saith, *This day shalt thou be with me in Paradise*: now when there was no time left for him to honour Christ, and to serve Christ, he onely now intreats this favour of him, being on the Crosse, saith Christ,

This day shalt thou be with me in Paradise. And doubtless though we have but this one Instance, and so men should not presume to put off Repentance till it be too late, yet I doe beleive, many a soule hath met with mercy, when they have been at the gates of death: I say, many a poore soule that hath been burdened with sin, afflicted in Conscience, and ready to sinke, in the gates of death they have lookt up to Christ, and intreated him to remember them, & Christ hath shewne them mercy, which shews the forwardnes and willingnes of Christ to save sinners: Yet let not any presume to doe so, for likely late Repentance is seldome true, a death-bed Repentance usually is a dead Repentance, when feare of hell shall drive men to look after heaven, they may thanke hell for looking after God and Christ, but that by the way.

Fifteenthly and lastly, It is cleerely evident that the Lord Christ hath a strong Inclination to save sinners, by his giving out of Scripture in that way and manner as he hath done; the Lord Christ hath given out Scripture so as to Answer the objections of men and women, to Answer all the cavills of their hearts, all the plea's of corruption, and of a guilty Conscience, and of the Devill himselfe: The Lord hath given out Scripture so as to Answer all that might hinder their coming in unto him. In the 12 of *Math: All manner of sins and Blasphemies shall be forgiven to the sons of men:* --- What hath a sinfull heart here to say, what canst thou object against this? he tells thee, *All manner* of sins shall be forgiven, all manner of sin and blasphemy shall be forgiven, Are thy sins beyond blasphemy,

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are they such as come not within the compasse of *all* manner of sin? Let thy sins be slight or great, let them be old or new, let them be against Law, against Gospel, against promises, all manner of sins shall be forgiven: --- Christ saith, *The sin against the Holy-Ghost shall not be forgiven*: But if thou have a heart to look to Christ for mercy, it's an argument thou art free from that sin, for where that is, there's impenitency, there s hardnes of heart, no thinking of Repentance nor coming to God: *But all manner of sin and blasphemies shall be forgiven*: Is not here incouragement enough unto poore sinners: --- So here in the next words, *Whosoever will let him come and drinke of the water of life freely*: It s laid downe so as to answer all your objections, and to take away all your plea's you have to stave you off from Christ. So then you see cleere evidences that Christ is willing to save sinners.

But why is Christ so willing to save sinners?

Why Christ is so willing to save sinners?

First, from his owne experience and sence of what it is to be under the displeasure of God, he was once tempted, he was once forsaken, he cryed out in that condition, and he knew what the wrath and displeasure of God meant: And now being full of compassion, he pitties all those that are under the disfavour of God; he knows sinners have broken the Law, deserved the curse, the wrath of God, eternall death, and now his compassions being stirr'd within him, his Bowels yearne, he desires that sinners may come to him; if any thirst let him come, let him come, he shall be freed from the wrath of God, from the curse of the Law, from guilt and condemnation,

tion, it's a sad condition, I am senceable of it; I was in the share and round of sinners, and I know what it is to be in such a condition.

Secondly, Christ is so desirous, that so he may see of the travaile of his owne soule, and that men may see the end of his coming to save sinners, was reall for if Christs end was to seeke and save that which was lost, unlesse he desire and use meanes to save them, you may say it was not reall, therefore Christ to make it out that it was really his end, and that he might see of the travaile of his soule in suffering, he desires sinners may come in, he gives out the Gospel, he appoynts Ministers he invites them extraordinarily, and ordinarily, he calls upon them and would have sinners to come unto him to be saved.

Thirdly, and lastly, Christ doth this that so the freenesse of Gods Grace, and of his love may appeare and may be magnified, Christ is wonderfull desirous that sinners should come in, and when they doe come in, they will magnifie the riches of Grace then they will stand and wonder at the Love of God, and of Christ, and that he should waite upon the beseech, and intreat them to come and accept of mercy and favour.

Use 1. First we may see here, that the way of the Lord Christ is for sinners to come in to him, and to the Father freely; *Whosoever is a-thirst let him come*; he doth not say, let him be *compelled* to come, forc't to come, but *let him* come, he holds out such riches of Grace and mercy, such treasures and excellencies, that certainly if a soule do but consider and well weigh them,

them, it will come: Christ himselfe came freely to us, and he would have us come freely to him. There is no forcing in the Act of Convertion, but all is free, though God puts forth a mighty power in the hearts of people, yet he overcomes them with sweetnesse and lovingnesse: *Let him that is athirst come.*

But it may be said, they are bidden in the 14 of *Luke to compell them to come in.*

That is not an outward compulsion, he doth not speake of force of Armes, but goe and compell them to come in with force of Argument; propound unto them such motives in the Gospel, as may compell them to come in, tell them of the Beauty of holinesse, tell them of the Riches of Grace, tell them of the Love of God and Christ, tell them of the pardon of sins, and answer their objections:—There's no forcing in the work of Grace; no forcing men to come unto God and Christ, but it's all a free worke: God draws, but he drawes with coards of love, he carries not men against their wills to Christ, and forces them to beleive in Christ, no, but he sweetens their wills, and overcomes them with kindnesse, and Truth, the Majestie, Glory and lovelinesse of truth overcomes their wills, so that men come willingly to Christ.

Secondly Christ being desirous that sinners should come unto him, then let us not goe to any other: many seeke out to others, and say with them in the 4th *Psal: Who will shew us any good?* there is no releife for poore sinners in any other but in Christ, tis not running to *Moses*, nor to *David*, nor to Prophets, nor to any but to Christ, 'tis not friends, 'tis not honours, 'tis not

not Riches, 'tis not gifts and Talents, 'tis not any thing in the creature can releive a thirsty soule, but Christ: *If any man thirst let him come*, come, whither, come to Christ, all other things doe proclaime unto you, 'tis not in them, saith the wedge of Gold, 'tis not in me, saith house and land, 'tis not in us, say the ships on the Sea 'tis not in us, and so say all other creatures, 'tis onely in Jesus Christ to releive a poore soule: *Math.* 11.28. *Come unto me all ye that are weary and heavie laden, and I will give you rest*: he doth not say that mountaines can refresh you, that Angells can refresh you, or any creature can refresh you, but come unto me all ye that are weary and heavie laden, *and I will give you rest*. All the virtue that refreshes a guilty soule, a thirsty soule, a sinfull soule, all the virtue is in the Lord Jesus Christ, he is water of life, he is a fountaine of living water, he hath to give you that which will doe your soules good, hee can give you his blood to quench the fire of hell, to purge away your guilt, to remove wrath to come, 'tis in Christ and in none other: Therefore all those that goe to others, forsake their owne mercies, and imbrace lying vanities, but those that come to Christ, they goe the right way.

Thirdly; Doth Christ invite us to come unto him, then let us examine and make inquiry, whether wee are come to Christ or no: I beleive here's hardly any under this roofe, but thinkes he is come to Christ that he is a true Christian; and its worth the Inquiry then, that he may resolve this case, so that he may not be deceived; for Christ saith in the 7th of *Math.*

In that day many shall say, Lord, Lord have not we done thus and thus in thy presence; but Christ shall say unto them, *depart from me, I never knew you*, you never came to me: I say then, it may be worth our time to make Inquiry after this case of Conscience, whether wee are come to Christ yea or no; and I shall in a few particulars cleere it up unto you.

First, The soule that is in truth come to Christ, hath seene a sufficiency in Christ to releive it every way, and such a sufficiency, as hath made it to venture it selfe upon the Lord Jesus Christ alone, and nothing else: --- Now apply this to your owne soules: have you ever seene such sufficiency in the Lord Jesus, as heaven and earth besides hath not? --- And so seene as to make you come off from all, and venture upon him alone; if you have cleerely seene the sufficiency of Christ, then your owne righteousnesse is nothing to you, your owne civility, morality, and honesty, are as nothing, though they are good in regard of men, yet they are nothing in regard of God, and in regard of your soules:--- You see an allsufficiency in Jesus Christ, and an utter insufficiency in your selves; Alas, what's my righteousnesse saith the soule that's come to Christ, my righteousnesse is filthinesse, and all that ever I can doe is unprofitablenesse before God; and though I have learning and wisdome and parts, and memory, and utterance and riches, and honours, and follow a calling, and doe good in my place, (and the like) alas all these are nothing, I account them but as dung saith the soule in respect of Christ, there's an allsufficiency in Christ; I but these may damne me and send

send me to hell: now put these to your owne hearts, for it's ill to be deceived in matters of eternity; have you seene (I say) such a sufficiency in the Lord Jesus, of wisdome and strength, and righteousnesse, (and the like) as you have laid downe all your owne, and see it nothing, and have ventured your soules nakedly upon Jesus Christ. In the 45 of *Isa*: 24. *Verily shall one say, In the Lord have I righteousnesse and strength*, I have none in my selfe. It is a prophesie of the last times concerning Christ:--- *I have sworne by my selfe, the word is gone out of my mouth in righteousnesse, and it shall not returne; that unto me every knee shall bow, every tongue shall sware*: It's spoken of Christ, and applyed to him in the *Philippians*, Surely shall one say, In the Lord have I righteousnesse and strength, *even to him shall men come*; marke, *in the Lord shall all the seede of Israel be justified and shall Glory*; unto him shall they come, *And all that are incensed against him shall be ashamed*: what go to Christ saith one, there's nothing in Christ, and men speake blasphemously and basely of Christ in these dayes, but they shall be ashamed: *But unto H I M shall men come, and in the Lord shall all the seede of Israel be justifyed and shall Glory*; they shall be justifyed in Christ, therefore deale really with your owne hearts therein, there is a fundamentall truth to be taken off from your owne righteousnesse, and to build wholly upon Christ; those that come to him doe so.

Secondly, The soule that is come unto Christ, it doth stay it selfe upon him, and rests upon him, and goes not out from him; as it ventures

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it selfe upon Christ, so it rests it selfe content with Christ. You know a Woman when shee hath chosen a Man for her husband, she rests content in him above all the men in the world; and the soule that hath chosen Christ, and come to Christ, and beleives in Christ in truth, rests content with the Lord Jesus above all in heaven and earth. In the 6th of *John* Christ puts a Question to *Peter*; *Jesus said unto the twelve, will ye also goe away? Then Simon Peter answered him, Lord, to whom shall we goe, Thou hast the words of eternall life*; Lord, to whom should we goe, we are satisfied with thee, we rest content with thee, we looke not beyond thee, we have enough in thee and from thee to bring us to eternall life: -- so that a soule that's truly come to Christ will joyne nothing with Christ, but rests satisfied with him alone; try your selves thereby.

Thirdly, A soule that is come to Christ in truth, doth accept of the Lord Jesus Christ upon his owne termes; many they will accept of Christ but it shall be upon their termes, so I may have Christ and the world saith one, I will be content to be a Christian, so I may have Christ and honours saith another, so I may have Christ and my lusts satisfied, and injoy them, I will come to him, saith a third; so I may live and take my ease and goe to heaven at last I will have Christ, saith a fourth man. Thus men will have Christ upon their termes, but a soule that is thirsty and comes to Christ in truth, takes the Lord Christ upon his owne termes; *If any man*, saith Christ, *will be my Disciple he must deny himselfe, and take up his Crosse*: These are

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Christs termes, a man must lay aside his owne wisdome, a man must be content to bare a Crosse, to meete with reproach, prisons, temptations, persecutions, hard measure, Christ and a Crosse, Christ and a prison, Christ and hunger, and nakednes, and perill, and temptations, or whatsoever God will; *For we are slaine all the day long for thy sake*, in the *Psa:* and in the 8 *Rom:* so that a soule that doth come to Christ in truth, takes Christ upon his owne termes, Christ and mortification of your lusts, Christ and death to the world, Christ and death to sin, these goe together; but men would have Christ and live to the world, and live to sin, and live unto vanity, but these cannot stand together: he that is Christs, he hath crucifyed the flesh with the affections and lusts thereof, he hath crucifyed them, and accepts of Christ upon his owne termes.

Fourthly, Where the soule doth truly come to Christ and close with him, there it gives up it selfe to Christ to be disposed of: As a woman when she is married, she leaves her fathers house, her mothers house, and she gives up her selfe to be guided by the Guide of her youth, by her husband. Therefore in the 45 *Psalme* saith he, *Hearken ô daughter and consider, and incline thine eare, Forget also thine owne people and thy Fathers house, so shall the King greatly desire thy beauty; For he is Thy Lord, and worship thou him: Forget thine owne people, and thy Fathers house:* so a soule gives up it selfe to Christ, and forgets all former Ingagements, former customes, practises, and wayes it walkt in, and gives up it selfe to be ruled now by Christ, and by

by his Lawes; saith the soule I am come into a Kings Family, I am come into a great Court, I must now be ruled by the Lawes of this King, by the Lawes of his house; and therefore saith Christ, *My sheepe heare my voyce:* If I am one in the Fould of Christ, and a sheepe of Christ, I will heare his voyce, and a stranger I will not heare, a stranger I will not follow.

Now how is it with you, doe you follow the voyce of the world, of the flesh, of hell, you have not given up your selves to Christ, if you had, you would follow him, and heare him, and not strangers. In the 14 *Revel: The 144 thousand follow the Lamb whither soever he goes*; they doe not follow the Lyons of the world, but follow the Lamb whither soever he goes: Christ is their head, Christ is their Lord, Christ is their Guide; so the soule that's come to Christ is guided and led by Christ, and followes Christ; try your selves there.

Fifthly, A soule that is come to Christ in truth, is daily made more and more like unto Jesus Christ, the more it is conformed to Christ daily; when once it comes to Christ, the soule sees such beauty, such glory, such excellency in Christ, such wisdome in Christ, that it's willing to be conformed to Christ in every thing, not my will but thy will Lord Jesus, not my thoughts but thy thoughts; saith the Apostle, we have the very minde of Christ, and not onely the minde of Christ, but the life of Christ; for in the 2 *Gal:* 20. *I live not*, saith he, *but Christ lives in me*; ô I am conformed to Christ, I live the very life of Christ; so that a true Christian, a true beleiver, is conformed by the

renewing of his minde into the Image of Christ, into the life of Christ, into the minde of Christ, into the Graces of Christ, he is more and more changed into Christ, so that in a sence he may be called Christ, as the Church is 1 *Cor:* 12. 12. The Church is called Christ, because the Church is transformed into the Image of Christ; so every true beleeving soule is transformed more and more into Christ daily. 2 *Cor:* 3. last, *But we all with open face beholding as in a Glasse the Glory of the Lord,* that is, of the Lord Jesus, *are changed into the same Image, from glory to glory, even as by the Spirit of the Lord.* Now then beloved, reflect upon your selves, and deale impartially with your own soules, and if you finde these things, there's abundance of comfort will be to you, and you will have abundance of peace when you come to dye. And if it be not so with you, labour to have it so, and doe not suffer Satan, nor the flesh, nor any thing to delude and deceive you in a business of so great concernment; saith Christ, *If any thirst, let him come,* come to me; and so much for that use.

Fourthly, The last use is a use of Exhortation.

Seeing the Lord Christ invites us to come, let us come unto him: why Lord, doest thou say come, here I am, here I am, I come Lord, I come, with my whole heart I desire it, I am sorry I have staid so long from thee: I come ô Lord, I come I come: --- how would this delight the Lord to see such a frame of spirit in a Congregation, that sinners would come unto him. You have heard how desirous Christ is of it, and why he is so desirous, ô well, let us come

to

to the Lord Jesus, and to propound some things to promote this exhortation.

First, First of all Consider our owne condition, what we are out of Christ, what are we without Christ, are we not all like men of blood? You read in the Law of Cities of Refuge, and when a man-slayer was pursued by the Avenger, unless he got to the Citie of Refuge, he was a dead man: why all the men in the world are in that case, all murderers; we by sinning in *Adam* fell from God, and have murdered our owne soules, and we are pursued by the Devill, & there is no Citie of Refuge but Christ, that's the meaning of it; The Cities of Refuge were types of Christ; and as they flying to the Cities of Refuge were preserved alive, so poore sinners flying to Christ, shall be preserved from Satan that seekes to murder us to all eternitie. Therefore consider what you are without Christ, and out of Christ: --- we are men sick and sick unto death, and there's no Phycitian can cure us but Christ; we are men that have a Leprosie, and it cleaves so to us that it will be our death, unless we have the blood of Christ to cleanse this Leprosie: --- we are blinde, and unles we have a Guide we shall fall into the ditch, into the ditch of hell, out of which there is no Recovery; Therefore come to Christ, he is a Guide, he will Guide you in the way everlasting; he will lead us so as we shall never fall into the ditch, ô come unto Christ; we are all under the Law, we are accursed creatures, cursed saith the Law is every man and woman that fullfills not all things in the Law to doe the same: Cursed be every one that thinks but a vaine

thought, that speaks but an idle word; curſed is every man that hath done amiſſe, that hath deceived his neighbour, &c. Now who muſt take off the curſe, none but Chriſt, who was made a curſe by hanging upon the tree; ô therefore come to Chriſt, chooſe Chriſt, cloſe with Chriſt, venture your ſoules upon Jeſus Chriſt, truſt in him, and him alone, reſigne up your ſelves wholly to him.

Conſider what you ſhall have by coming to Chriſt? --- have,-- who is able to tell you what you ſhall have by Chriſt? If a man had the tongue of men and Angells he could not ſet it out, what poore ſinnners ſhall have by Chriſt.

You ſhall have pardon of all your ſins; --- you ſhall have peace of Conſcience that paſſes underſtanding; --- you ſhall have ſound Illumination and know God and Chriſt, which is life eternall; --- you ſhall have Chriſts wiſdome, Chriſts righteouſneſſe, Chriſts ſanctification, Chriſt to be your Redemption; --- you ſhall have the hidden *Manna*; --- you ſhall have the white Stone; --- you ſhall have the new name; --- you ſhall be made a pillar in the Temple of God; ---you ſhall be made a member of Chriſt; ---you ſhall be made a Temple of the holy Spirit; --- you ſhall have the Inhabitation of the Father, and the Son, and Spirit, everlaſtingly in your ſoules; --- would you have any thing that heaven hath, that God hath, that Chriſt hath, come to Chriſt and you ſhall have it.

Againe, Conſider who it is that Invites you to Chriſt 'tis not *Moſes*, 'tis not *Abraham*, 'tis not *Ahaſueruſh*, 'tis not *Heſter*, but a greater then any of theſe, a greater then all theſe; ---

when

when *Moses* spake to *Pharaoh*, he prevailed with him to let the people goe to Mount *Sinai*, *Abraham* and *Lot* prevailed with Angells to come in and eate and drinke with them; *Ahasuerush* prevailed with the Nobles of 127 Provinces to come and feast with him; *Hester* prevailed with *Ahasuerush* to shew mercy to *Mordecai* and the *Jewes*, and to destroy *Haman*: shall these prevaile, and shall not the Lord Jesus Christ, who is greater then all these prevaile? Why Christ was greater then *Moses*, *Moses* was a servant, but Christ was a Son in the house; *Abraham* rejoyced to see the day of Christ, and he saw it; *Ahasuerush* he was but an Earthly Prince, but Christ is the Prince of life, the Prince of all the Kings of the earth, an eternall Prince; *Hester* a poore captive, and Christ is the Master of the marriage-feast: And shall the Lord Christ now intreate, Invite, and beseech you to come in, to come to him, and will ye not hearken? *Pharaoh* hearkens to *Moses*, will not you hearken to Christ? Angells hearken to *Abraham* and *Lot*, will not you hearken to Christ? Nobles hearken to *Ahashuerush*, will not you hearken to Christ? *Ahasuerush* hearkens to *Hester*, and will not you hearken to Christ? *Let him that is athirst come*, come saith Christ, 'tis I that speake to you, who am the Son of God, who am the Saviour of the world, who am the Everlasting Father, who am the Lord of Glory, who have Heaven at my dispose, come, come, ô come in then to the Lord Jesus; let not your sins, let not Devills, let not world, let not your lusts keepe you backe from the Lord Jesus.

And what is it Christ calls you for, why doth he Invite you, is it for your hurt, is it to upbraid you for your sin, is it to check you for your infirmities, is it to revile you, and reproach you for any miscariages? If it were so, then you might demurre, then you might argue the case, then you might give a deniall, but 'tis for none of all these it is for your good, and wholly for Your good, God and Christ have no designes upon men, as here men have designes one upon another: If they invite you to a feast, they have many times a designe upon you, but God and Christ have no designes upon you, 'tis purely, meerly, totally for your good. The Lord Invites you that you may pertake of his righteousnesse, that you may have his wisdome, his Spirit, his fullnesse, his Grace, his Glory, that you may be happie as he is happie; Christ gets nothing by it, you have all the gaine, and all the benefit.

Againe, Consider that Christs tendering himselfe unto you, it is the greatest mercy that heaven hath to tender unto poore sinners; what hath God in heaven now to doe your poore soules good withall besides Christ? The Spirit comes not unless Christ send: The Father hath promised him the sending of the Spirit: But God he houlds out Christ to you; *God so loved the world that he gave his onely begotten Son*, &c. 'tis the greatest mercy, I say, that heaven hath to tender unto you: — And this day in the name of the great God, I do tender Jesus Christ unto you all, come in and receive Christ, come in and receive Christ, receive the Lord Jesus Christ to be your husband, to be your King,

to

to be your Prophet, to be your high Prieſt, to be your Saviour, to be all in all unto you: — and know, that if you doe refuſe and will not receive Chriſt now offered to you, if you will not let goe your luſts, your drunkenneſs, whoredome, envie, malice, ſlandering, and the like, if you will not let goe theſe for Chriſt, your damnation will be upon your owne heads, ſalvation is brought to your doores, Chriſt is laid before you, he is held out unto you; The Golden Scepter this day is held out unto you, ô receive the Lord Jeſus Chriſt: —And if you doe not, know you provoke God more in refuſing of Chriſt, then by all the ſins that you ever committed: This will be the ſin that will be your damnation, *John* 3. *This is the Condemnation, that light is come into the world, and men love darkneſſe rather then light*, &c. They love darkneſſe, they love ſin, ſinfull wayes, ſinfull luſts, ſinfull company, and ſinfull practiſes: Theſe you love, this is *The Condemnation*, when men will not receive Chriſt, they make God a lyar, and what an injurie is this to God, that you will put the lie upon God, as if God did not love the world, as if God not hold out Chriſt to ſave ſinners: And if you receive him not, you doe not bare witneſs to the truth of God, and ſett to your ſeales that God is true, and ſo honour him: Therefore be perſwaded to come in and honour the Lord Jeſus Chriſt. --- What will make it ſo hard with thoſe of *Capernaum*, with thoſe of *Jeruſalem* at the laſt day, but becauſe Chriſt was their Prophet, and there offered unto them, and they would none of him; *We will not have this man to rule over us*; *This is the*

Heire, come let us kill him; ô therefore, it shall be easier for *Sodom* and *Gomorrah* at the day of Judgement, easier it shall be for *Constantinoble* at the day of Judgement then for *Stepney*, that will not leave your sinfull courses and fall in with Christ, and live as Christ, and looke for Glory hereafter: — Why you shall not be alwayes here, and then comes an eternall condition, and why will you loose Eternitie for momentary pleasures, and momentary riches? why will you loose Glory, and loose all, and have that which will a thousand times more aggravate your misery; for had you not liv'd where the Gospel is preached when you come to die it would not have been so bad, but when as you might have had Christ, and might have had salvation and heaven, and you have neglected this, it will trouble you, and lie sad upon you to all Eternitie: and this will sinke you deeper into hell, That mercy is your torment, that mercy is your hell, that mercy is your damnation, and so it will prove to all Eternitie to all who live under the meanes, and come not in to Christ. Suppose a man is in a rotten Barke at Sea, and there's a great storme arising, and many Pirats abroad, and the Admirall of the Sea, seeing his condition, sends unto him saying, Friend, friend, come in to me and I will secure you; but he refuses, and anon he is taken by the Pirats, carried away, and put into a Dungeon; now what troubles this man, the Admiralls kindnesse; so it will be with sinners, Christ the Admirall of the Sea he calls to poore sinners, come in to me, I will save you from the storme, I will save soule and body to all Eternitie; but you refuse,

and

and at last you are taken and cast into hell, and there you will lie with this upon your soules, that you might have had mercy and would not, ô therefore come in to Jesus Christ, stand out no longer, but come and give up your selves to him, and live like Christ, and you shall have a Heaven here, and a Heaven hereafter.

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The

The Water of Life.

Reve: 22. 17.

And whosoever will, let him take the water of life freely.

THis is the last Invitation of Christ unto sinners in the whole book of God, and as sweet an Invitation as ever sinners mett with; — *And whosoever will, let him take the water of life freely.*

You have here in these words, --- first the thing tendered, *water of life*; --- Secondly, the persons to whom the tender of it is made, *whosoever will*; --- Thirdly, the manner of this tender, and that is *freely*; --- and then the Invitation it selfe, *let him take*; *Let whosoever will, take of the water of life freely.*

To open the words.

ὁ θέλων. *Whosoever will*; The willing man, the willing one; saith Christ in the 5th of *John* to the man that had laine long at the poole of *Bethesda*, *Wilt thou be made whole?* saith the man, I am very willing to be made whole, but I cannot get into the poole, I have not might and power to get into the poole, I am a lame man, and when the Angel stirrs the poole one or other gets in before me, and so I can get no benefit: saith Christ, art thou willing to be healed? yes, then I am willing to heale thee: This willingnesse

neſſe that Chriſt requires, doth not ſuppoſe any power of free-will in man, but a willingneſſe in man to receive; for man hath not this willingneſſe in him naturally: Chriſt requires a willingneſſe, but this willingneſſe is not in man naturally: For *Rom:* 8. It's ſaid, *The carnall minde is enmity to God; for it is not ſubject to the Law of God, neither indeed can be:* and 2 *Cor:* 3. 5. *We are not ſufficient of our ſelves to thinke a good thought*; there's no willingneſſe in us: *Coll:* 1. 21. *You are Enemies to God through wicked works in your minds:* If the minde be at enmitie with God, there is no willingneſſe to cloſe with God: *Phil:* 2. 13. *The will, and the deede are of God:* Then, how comes this willingneſſe here that Chriſt requires? — this willingneſſe ariſes from the promiſe, when a promiſe is made freely and generally of ſome choice and great mercy, the very promiſe doth beget a willingneſſe in man: When a Prince ſhall propound ſome great reward unto men to doe ſuch and ſuch a thing, they had no willingneſſe to the thing before, but when the promiſe is made, it begets a willingneſſe in them: ſo when God or Chriſt propounds water of life, ſalvation, eternall happineſſe unto men, and tells them of ſuch a good, and promiſes it unto them, the very promiſe begets a willingneſſe in men, where it was not before: But we may have occaſion to ſpeake of this more hereafter. And ſo much for the word, *whoſoever will*; the willing man.

Let him take the water of life freely.

Let him take; — What, with his hand, no; This water of life is not to be taken with your hands,

hands, but it is to be taken by faith; *Precibus deum ſollicitet, fide accipiat*; we are to ſollicite God by our prayers, & to take it by our Faith: God doth not thruſt water of life upon men unwillingly, or upon people that are ſloathfull and ſleepy, but he tenders water of life to thoſe are willing and induſtrious, that doe ſeeke it, let them take it.

Let him take the water of Life.

What's this water of life? There be variety of Interpretations of theſe words;--Some make this water of life, to be Chriſt the Fountaine of living water, the Fountaine of Grace and Glory; --- Some make this water to be the Spirit, who is called *water* frequently in the Scripture; ---Some make this water to be the Doctrine of the Goſpel; --- Some make this water to be Grace; --- And I thinke none of all theſe are out, but all theſe may be taken in: --- Chriſt is water of life;--The Spirit is water of life;--The Doctrine of the Goſpel, or the Goſpel it ſelfe is water of life; --- The gifts and Graces of the Spirit are water of life. —

And why are they likened unto water; I might ſpend here much time in ſhewing you the reſemblances; I will onely name them.

Firſt, Water cleanſes from filth and pollution, and ſo doth the word of Chriſt; ſo doth the Goſpel; ſo doth Grace; ſo doth the Spirit; ſo doth Chriſt; *You are cleane through the word that I have ſpoken*, ſaith Chriſt in the 15th of *John*.

Secondly, Water ſoftens and mollifies the hard earth, ſo the Doctrine of the Goſpel, that heaven-

heavenly dew, The Graces of the Spirit, The Spirit it ſelfe, Chriſt himſelfe, doth ſoften the heart where he comes; *Paul* was a ſoure peice, a ſtubborne hearted ſinner, but when he met with Chriſt, and ſome of this water fell upon his heart, ſaith he, *What wilt thou have me to doe Lord?* he was ſoft, mollified, and melted.

Thirdly, Water it is of a cooling nature; it cooles the heate of the Aire, and the heate of the Earth; So this water of life, it cooles the heate of Temptations, the heate of perſecution, the heate of your luſts, the heate of anger and paſſion; where any of this water comes, it cooles your unnaturall heate, and thoſe ſinfull heates that we have contracted.

Fourthly, Water doth make the earth to be fruitfull, the earth doth fructifie by the waters, dewes, and raines; ſo where any of this water comes, it makes men and women fruitfull; when Chriſt ſaid to *Zacheus*, *This day is ſalvation come to thy houſe*, how fruitfull was he preſently; *The halfe of my goods I give to the poore*; wonderfull fruitfull doth the water of the Goſpel and the Spirit make men and women.

Fifthly, This water doth ſatisfie thirſt, this water of life is the onely water that ſatisfies thirſty ſoules; when you have a promiſe given in, and Chriſt comes, and the Spirit comes, and divine truths are let in to your hearts, how are you ſatisfied and refreſhed?

Sixthly, Water doth cure and heale diſeaſes and diſtempers of body; you goe to the waters, to the Wells, to the *Bath*, and other waters you uſe, which are healing waters: The waters of the Goſpel are healing waters: *He ſent*

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out his word and healed them: Christ said to the Leper, *I will, be thou cleane, and he was cleane:* The word of God will heale all diseases of your soules: 'tis not onely a patterne of wholsome words, but a patterne of healing words.

Seventhly, and lastly, Some waters are very Comfortable and Cordiall: so are these waters of life; They are very Cordiall waters, is not this text very Cordiall to thinke upon; *Whosoever will, let him come and take of the water of life freely?* It's a very Cordiall the water of this text. — And so much for the Resemblance, between water and it.

The water of Life.

Quest: Upon what account is it call'd *water of Life?*

Answ: First of all this water begets life; take Christ for the water of life, Christ himselfe is life; He is the Prince of life, and he is life: *Joh:* 14 6. *And he is our life,* Col: 3. 3. *When Christ who is our life shall appeare;* Christ brought life to the dead world; he is water of life.

Take the Spirit for water of life; The Spirit begets life in the soule; it is a Spirit of life; and it's called *living water:* In the 7th of *Joh:* 38; 39. *He that beleiveth on me (as the Scripture hath said) out of his belly shall flow rivers of living water*; and this he spake of the Spirit; the Spirit is water of life unto men and women.

Take it for the Gospel; *Phil:* 2 14. 'tis *the word of life:* the very word begets life in men and women; 1 *Pet:* 1. 23. *Being borne, not of Corruptible seede, but of Incorruptible, by the word of God which liveth and abideth for ever:*

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The word of God liveth, and begets life in men and women; It's *ſeede*, and all true ſeede hath life in it; ſow any Corne, it hath life in it; this is divine and heavenly Corne, and when it is ſowne in your hearts it begets life there.

And Grace is life, Faith is life; all Grace is life; It is the life of the ſoule; ſo that they are called *waters of life*, becauſe theſe waters beget life.

Secondly, They are waters of life, becauſe they doe maintaine life begotten; We are nouriſhed of the ſame things of which we conſiſt; ſaith Philoſophie; And ſo ſaith Divinity; wee conſiſt of divine principles, a godly man is made up of the word of God, of the Divine nature, and of the Graces of the Spirit, and wee are maintained by the ſame, we are maintained by Chriſt, and by the Spirit, and by the word, and by this water of life, we live upon the ſame; Therefore Chriſt, Grace, and Spirit, are compared in the Scripture unto things upon which men live: *Iſa:* 55. *Ho every one that thirſteth, &c.* Water, and wine, and milke, and marrow, and bread, by ſuch things as theſe men live: *Incline your ear and come unto me, heare and your ſoules ſhall live*, your life ſhall be maintained by theſe things: Chriſt is the bread of life, and the water of life, and we muſt live by this bread and water live by the fleſh of Chriſt, and live by the blood of Chriſt, live by the promiſes of Chriſt, and live by the Graces of Chriſt, and ſo by the Spirit, theſe maintaine life in men and women.

Thirdly, It's water of life, becauſe it makes us more and more lively; it doth not onely be-

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get life, and maintaine life, but Increaſe life, and makes us lively: It's ſaid in the 4 h of *John*, that this water ſhall be a Well of water ſpringing up into everlaſting life: It increaſes life, and ſprings up into more and more life: This water doth make us lively. *John* 10. 10. ſaith Chriſt, *I came that ye might have life, and have it in more abundance*: how lively was *Peter* after the water of the Spirit came upon him, in *Acts* 2. and *Peter* it is that writes of living and lively ſtones; Chriſtians ſhould not onely be living but lively: this water makes lively, full of Spirits.

Laſtly, 'Tis water of life, becauſe it brings unto everlaſting life: he that hath the Goſpel comes to be pertaker of the Spirit, and he that hath the Spirit is pertaker of Chriſt, and he that is pertaker of Chriſt comes to God: See how this water of life ſprings up into everlaſting life, ſaith Chriſt in the 14 of *Joh:* 6. *I am the way, the truth, and the life, and no man comes unto the Father but by me*; ſo that by Chriſt we come to the Father. ---

And in the 8 *Rom:* 9. *He that hath not the Spirit is none of Chriſts:* --- And he that hath not the Goſpel, hath not the miniſtration of the Spirit where the Goſpel waters come, and this water is conveyed to the ſoule, there the Spirit is, and there Chriſt is, and there's coming to the Father, ſo that it ſprings up from the Goſpel to the Spirit, from the Spirit to Chriſt, from Chriſt to the Father, as in the 4 h of *Joh:* 14. It is a Well, ſpringing up *Into* Everlaſting life: This water came from the Father, and it will carry men up to the Father, into everlaſting life. So

then

then you ſee what this water of life is, and why it's ſaid to be water of life: and how water?

Let him take the water of life *freely*.

There's ſomething in this word; *Take of the water of life freely.*

That notes firſt, let a ſinner be what he will, there is no barre put in againſt him to keepe him off from this water: let a man be a great ſinner, an old ſinner, let his ſinnes be Crimſen and Scarlet ſins, God puts in no barre: Chriſt ſaith not here, let a *little* ſinner, or a *young* ſinner, or a ſinner that hath ſin'd once, or twice, or an hundred times, or a thouſand times, onely come; but he ſaith, *whoſoever will*, let him take of the water of life freely: let his ſins be what they will; *All manner of Blaſphemies*, ſaith Chriſt, *ſhall be forgiven*: There's no barre but onely againſt the Impardonable ſin; But what ſin ſoever, though long continued in, though of the moſt hainous nature, cloathed with the moſt dreadfulleſt aggravations, yet it ſhall be forgiven, let that ſinner come, and take of this water of life freely. A Leper, a man leperous all over, may as freely goe into the river or ſea and waſh himſelfe, as the man that is ſound: There is no barre in his way.

Secondly, It imports thus much, let him come and pertake freely; that whatſoever qualification men have, let them be honeſt, morall, civill, ſober, righteous, juſt, (and the like) have good natures, and diſpoſitions, yet no man doth deſerve or merit any thing, not one drop of this water. Many thinke (and it's the Popiſh Doctrine) that men may be made meete for this

water, and that men doe deſerve this water, and are worthy of it; No, let men be never ſo righteous, juſt morall, never ſo civill, yet when they have done all that ever they can, they doe not deſerve one drop of this water; But whoſoever will let him come and *take it freely*; there's no merit of thine, there's no deſert of thine, there's no meetneſſe in thee, but it's water that is freely prepared, and freely given.

Thirdly, It imports thus much likewiſe, That men may come and take abundantly of this water; As when you Invite perſons into your Orchard, Gardens, into your Wine-ſellers, you ſay, come, eate and drinke what you will, that notes your freedome, and that they may take abundantly; ſo here, whoſoever will, let him come and take freely, let him eate, let him drinke, let him ſatisfie himſelfe, there is no meaſure ſet you ſhall have ſo much and no more, you ſhall have a pint, a quart, a pottle, or a veſſell full, and the like: No, here's no limitts are ſet, but take as much as you will, as much as you can carry away, *Joh:* 10. 10. *James* 1. 5.

And laſtly, It imports this, That what indeavours ſoever men uſe, let men ſtrive and indeavour never ſo much, yet it is not for their indeavours that they have this water. Men muſt ſtrive, muſt read, heare and pray; They muſt digg for wiſdome as for Silver and Gold; but when they have done all, it's God that gives in this water: God gives it, but in the uſe of meanes, *in* their digging, *in* their labouring, *in* their waiting, not *for* their digging, *for* their labouring, *for* their waiting. *Rom:* 9. 16. *It's not*

in

in him that willeth, or in him that runneth, but in God that ſhews mercy: It is water freely given. Thus you ſee the words opened: — Now I come to the poynt I ſhall inſiſt upon.

Doct: *That the offer, or the tender of the water of life, is free.*

Whoſoever will let him take the water of life freely: It is freely offered unto men: Take Chriſt for the water of life, and Chriſt is freely offered unto the world: *Joh:* 3.16. *God ſo loved the world, that he gave his onely begotten Son, that whoſoever beleiveth in him ſhould not periſh:* What's freer then gift: God hath given him, therefore Chriſt ſaith in the 4th of *Joh:* 10. to the woman of *Samaria, Dideſt thou know the gift of God, and who it is that ſaith unto thee, give Me to drinke, thou wouldeſt have asked of him, and he would have given thee water of life.* Chriſt is the gift of God, he is freely given, freely tendered unto the ſons of men. *Rom:* 8. 32. *He that ſpared not his owne Son, but delivered him upfor us all:* God did not ſpare him, but freely delivered him up for us all, ſo that this water of life is freely tendered and given unto you.

The Spirit, is not that freely tendered unto men; *Ezek:* 26. 25. *I will ſprinkle cleane water upon them, and waſh them from all their filthineſſe, I will put my Spirit into them.* In *Joel, I will powre out my Spirit upon all fleſh:* the Lord tenders this water of life freely. In the 11th of *Luke*, ſaith Chriſt, *If ye that are evill, can give good gifts unto your children, how much more ſhall my Father give the Spirit to them that aske him?*

The Goſpel is freely given; ſaith Chriſt to

his Diſciples, *Freely ye have received, freely give:* and in the 16 of *Mark: Goe preach the Goſpel to every creature.* The Goſpel is the miniſtration of Grace, the miniſtration of the Spirit: So that all the water of life is freely given: *Revel:* 21. 6. *And he ſaid unto me, it is done, I am Alpha, and Omega, the beginning and the end, I will give unto him that is athirſt, of the Fountaine of the water of life freely:* I will give freely. As this water of life is freely given:--- ſo 'tis freely revealed: God made it knowne freely: *Math:* 13. 11. *To you its given to know,* &c. none elſe made it knowne: God might have kept this Fountaine ſhut up in heaven, and never have diſcovered the Fountaine, never have made knowne to the world any ſuch water, any ſuch Grace, any ſuch mercy as here is held out to you; hence is it that Chriſt ſaith to *Peter* in the 16th of *Math:* 16, 17. When *Peter* ſaid, *Thou art the Son of the living God*, ſaith he, *Bleſſed art thou Symon Bar-Jona, for fleſh and blood hath not revealed this unto thee*, &c. God revealed it unto him: and in the 21 of *Math: I thanke thee ô Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto Babes:* --- God reveales this water and makes it knowne: ——And as God reveales it, ſo it is the Lord that bleſſes this water, and makes it a bleſſing to one and not unto another: This water was a bleſſing unto *Peter*, it was not a bleſſing unto *Judas: Judas* had no bleſſing by the Goſpel, no bleſſing by Chriſt: So thoſe of *Capernaum* and other places, they had no bleſſing; it's God gives the water, reveales the water, and bleſſes this water to whom he pleaſes. *Queſt:*

Queſt: Why doth the Lord freely offer and tender this water of life unto the world, unto ſinners?

Anſw: This water of life is freely tendered, firſt, that ſo God might make knowne his goodneſſe, and make way for his Glory. Things that come freely, doe diſcover the goodneſſe of any, and redound moſt to their praiſe, moſt to their honour: when a parent ſhall out of his owne good will give unto a childe great matters, unlookt for, unſought for, unthought of, this argues the goodneſſe of the parent, and drawes more honour: When a Prince ſhall give unto his Subjects out of his owne bounty and good will, not being mov'd by his Nobles or Princes, or others about him, this declares his goodneſſe and makes way for his honour: and every one ſaith, What a good Prince is this, or what a good King is this, and how honourable is this: he doth it freely, none mooves him to it? when men are moov'd to doe good, thoſe that moove them they ſhare in the good, they ſhare in the honour, had not the party moov'd, it had not been done: Now God will have none to ſhare in his honour: God doth it freely, according to the Counſell of his owne will, for his owne name, that ſo his goodneſſe may be knowne, and his honour may be great; *Be it knowne unto you*, ſaith God in the 36 of *Ezek: that not for your ſakes doe I this, but for mine owne Name ſake*: I doe it not becauſe you moove me, or any moove me, but from within, for mine owne will, and ſo his goodneſſe appeares, and his honour is the greater.

Secondly, The Lord tenders water of life

freely to ſinners, that ſo he may take away all objections, all ſcruples and feares which uſually lie in the hearts of ſinners, when people have ſinn'd againſt God, are guilty, and unholy, they are affraid of God; *Adam* runs from God and hides himſele: they have hard thoughts of God, and thinke God will not be pacifyed towards them. Now the Lord to prevent this, and take away all ſuch objections, ſcruples, and feares, out of the mindes and hearts of men and women, doth freely tender water of life, freely hold out the Golden Scepter, freely offer pardon, peace, Grace and ſalvation.

Thirdly, The Lord doth this, that ſo he may indeare our hearts the more unto him: when a thing comes freely from others, how doth it worke, what hold doth it take of the heart, it knitts the heart much unto them. In the 2 *Sam:* 7. the Lord there comes to *David* and tells him what great matters he would doe for him, and for his houſe, and *v:* 18. *Then went King David in and ſat before the Lord and ſaid, Who am I ô Lord God, and what is my Fathers houſe, that thou haſt brought me hitherto, and this was yet a ſmall thing in thy ſight ô Lord God; But thou haſt alſo ſpoken of thy ſervants houſe for a great while to come, and is this the manner of men ô Lord God.* What will God deale thus by man, to come to him and offer him ſuch kindneſſe, and ſuch mercy, to deale ſo bountifully and freely with him, is this the manner of men, even this is the manner of God to deale with man, that ſo he may indeare their hearts unto him. And ſo *Elizabeth* ſaith, *Whence is it that the Mother of my Lord ſhould come unto me?*

What

What *Mary*, the Mother of the Lord Jesus Christ to come unto mee, and give me a visit that am a poore despised creature? When things are done freely, and unexpectedly, they doe indeare and ingage the heart abundantly.

Lastly, The Lord doth freely hold out Grace and mercy to sinners, to prevent pride & boasting, were there any free-will, power, or qualification in man, which might move or draw God to bestow and give these waters, man would be ready to attribute the thing to himselfe, and to glory and boast: now that man may not glory nor boast, the Lord doth freely bestow and give the water of life. 1 *Cor:* 1. 27. *God hath chosen the foolish things of the world to confound the wise, and hath chosen the weake things of the world to confound the things which are mighty; The base things of the world, and things which are despised hath he chosen, and things which are not, to bring to nought the things which are; That no flesh should Glory in his presence.* God would have none to Glory in his presence, therefore he takes things that are most unlikely, foolish, and weake, contemptible, despised.

Application.

First of all, Doth the Lord freely tender water of life unto us: Then this serves to reproove those that doe refuse to receive this water.

But you will say, are there any such in the world, what will any refuse water of life, can there be any such living?

Yes beloved, too many, the world is full of them, alwayes was, and now is full of such: And that I may not give you words onely, take

Scripture, looke into the 81 *Psal:* 11. *But my people would not hearken to my voyce, and Israel would none of me:* Marke, *My people*, saith God, *would not hearken to my voyce*, I came and told them of water, and water of life, and set life and death before them, but my people would not hearken to my voyce, they would none of me the Fountaine of living water; Though God were the Fountaine of living waters they would none of him: *Israel* it selfe would none of him. And in the 65 of *Isa:* 2. *I have spread out my hands all the day unto a Rebellious people, which walketh in a way which is not good, after their owne thoughts:* I have all the day spread out my hands to them, and held out water of life unto them, and they would none of me. So in the 1 of *Pro:* 24. *I have called and ye refused, I have stretched out my hands, and no man regarded, but set at naught all my Counsells, and would none of my Reproofe:* It was very frequent in those dayes, they would none of the water of life:--- And was it not so in Christs time, and in the Apostles times, 23 of *Math:* 37. *ô Jerusalem, Jerusalem, how often would I have gathered thee, as a hen doth her chickens, and ye would not:* I would have had you to receive water of life, and to have liv'd, but *ye* would not: *He came to his owne and they received him not.* In the 23 of the *Acts* 46. *It was necessary that the Gospel should first have been preached unto you, but seeing ye put it from you we turne to the Gentiles.* So in all Ages, the greatest sort of people refuse the water of life: --- they choose strange waters, 2 *Kings* 19. 24. *Heb:* 13. They follow strange Doctrines, strange opinions, strange Blasphemies,

mies, puddle waters, poyſoned waters, but as for the waters of life they will have none of them.

Now ſee the evill of this in Refuſing the waters of life.

The evill of refuſing the waters of life.

Firſt, This will appeare, if you Conſider what it is they doe refuſe; It is water of life: If it were ill, bitter, corrupt, poyſoned water, it were ſomething, but it's water of life, that begets life, maintaines life, increaſes life, brings unto life everlaſting: the more excellent any thing is that is refuſed, the greater the evill: To refuſe a bag of duſt, To refuſe a bottle of ſome muſty liquor were nothing, but to refuſe a wedge of Gold, a bottle of Spirits, this ſhews folly and weakneſs: Who that hath a right minde would refuſe Gold, when it's offered, water of life when it's offered? it's the moſt excellent thing, and yet men refuſe it.

Secondly, It is that which is freely offered, if it were put upon hard termes, if men were to buy it at deare rates, if they were to bring bags of money for it, there were ſome pretence for refuſing, for every one hath not bags of money, as *Symon Magus* had, but it's not to be ſould for money, it's freely given, and when ſuch a Commoditie of ſuch infinite worth is offered freely to you, and you will have none of it, your ſin is great; it was *freely* offered, and you would have none of it.

Thirdly, Conſider who it is offers it, it is offered by Chriſt, by the Miniſters of Chriſt it is offered unto you dayly; but here in the Text it's offered by Chriſt. Now ſhall Chriſt who is the Son of God, the Prince of life, the Heire of the

the world, who is worſhipped by Angells, who is the great Commander of Heaven and Earth; ſhall he come and offer you water of life, and will you have none of it? ſhall he that loves ſinners, and laid downe his life for them, and would waſh them in his blood, ſhall he come and tender the Goſpel, and Grace to you, and will you have none thereof? your ſin is great, exceeding great.

Fourthly, Conſider, it is the greateſt Ingratitude that ever was in men and women, that Chriſt ſhould bring water of life, and freely offer it unto you, and you have extreame need of it, and yet will have none of it: he doth it out of love, and aymes at your good, and the ſaving of your ſoules, and yet you will have none of this water, what Ingratitude is this? Chriſt may ſay, I brought water to your doore, and ſuch water as was water of life, it would have quickned you, maintain'd life in you, & brought you to Eternall life, and you would none of it; heare ô Heavens, and hearken ô Earth, was there ever ſuch Ingratitude!

Fifthly, Conſider, that this water of life is the onely remedy can doe your ſoules good: It's the mercy of God in Chriſt, its Chriſts merits, the Spirit and the Graces thereof muſt doe ſinners good, if any thing in heaven and earth can doe them good; There is nothing in Heaven and Earth beſides free Grace and mercy, this water of Life, which can doe your ſoules good: If you will not drinke of this water, you muſt die: you muſt die and periſh for ever, as in *Jonah*; *They imbrace lying vanities, and forſake their owne mercies*; ſo all men and women in

in the world imbrace lying vanities, who forſake theſe waters, they will drinke the muddie waters of the world, the filthy waters of ſin, of the ditches of *Rome*, of the puddles of *Egypt*, and *Babylon*, but of theſe waters which would ſave their ſoules, they will not drinke: this is an evill againſt the Remedy.

Sixthly, Conſider that the refuſall of theſe waters provokes God and Chriſt greatly to wrath, you cannot provoke God more then by refuſing his kindneſſe; you greive you vex the Spirit, you reſiſt the Spirit, and ſo provoke God bitterly: *Pſal:* 81. 11, 12. ſaith he, *My people would not hearken to my voyce, and Iſrael would none of me; ſo I gave them up to their owne hearts luſts*: I will ſcourge them no more, but give them over to the ſaddeſt Judgements in the world, they ſhall be left to their owne luſts, their own wills and humours: I will leave them now to drinke waters will poyſon them, waters will ripen them for hell. So in the 14 of *Luke*, thoſe that were Invited to the Supper, they made excuſes all and would not come, ſaith Chriſt, *not one of them ſhall taſt of my Supper*: The meaning is, they ſhall not onely not taſt of the dainties I have prepared, but they ſhall taſt of the ſeveritie of my wrath: In ſtead of cups of vvine, they ſhall have cups of Brimſtone & fire: The vengeance written they ſhall have executed upon them. When God offered *Canaan* to the *Jewes*, and they refuſed it, and would goe back to *Egypt*, God was ſo mooved, that he ſware in his wrath, If they ſhall enter into my Reſt, If they enter into my Reſt, let me be thruſt out of heaven; And the *fierceneſſe* of Gods anger never

never came upon the *Jewes* till they had refuſed Chriſt, and theſe vvaters of life; But then the wrath of God came upon them to the uttermoſt, to perfection it came upon them.

Seventhly, Laſtly, Thoſe that refuſe the vvaters of life, The Lord Chriſt, and God, doth keepe account of all ſuch paſſages, and will bring them in againſt them, and urge them as aggravations of their miſery at laſt: The Lord keepes account: *I have ſtretched out my hands all the day long*, ſaith God; A whole day, the day of their lives I waited upon them, *Fortie yeares long was I greived with this Generation: Revel:* 3. 20. Chriſt ſaith, *Behold I ſtand at the doore and knock*; Chriſt keeps account how long he ſtood there, how many knocks he hath made there; how many tenders of Grace have been preſented to you? how often you refuſed and turned them away? He will come at laſt and ſay, At ſuch a place I ſtood and knockt twenty or thirtie yeares, And in ſuch a place I tendered Grace to them a thouſand times, and my Spirit preſented good motions to them ten thouſand times, and yet they refuſed: All theſe vvill be brought in at laſt, and then vvhen you ſhall ſee this black bill, this will ſinke you into the bottome of hell. Grace offered, peace offered, heaven offered, Chriſt and his righteouſneſſe offered to be your portion, and you would none of all theſe: and what did you chooſe, chaffe, earth, puddle water, your miſery will be exceeding great?

The

The Water of Life.

Reve: 22. 17.

And whoſoever will, let him come and take of the water of life freely.

WE come now to a uſe of Exhortation. If the waters of life be freely offered, then here's an Invitation to all ſinners to come and accept of theſe waters: Come ye ſinners whoſoever ye be, ye that are in the chambers of Death, ye that are in the broad way, ye that are enemies to God through wicked workes in your minde, ye that have liv'd baſely to the diſhonour of God and man, to your owne prejudice and damnation; If you will come, here are waters and waters of life, waters will give life to the dead, here are waters to increaſe life, here are waters to be had freely, Come to theſe waters; theſe waters are held forth upon ſuch tearmes, that ye may all come and receive them, whoſoever will let him come and take of the waters of life. In the 55 of *Iſa*: 7. It's ſaid, *Let the wicked forſake his wayes, and the unrighteous his thoughts, and turne unto the Lord, and he ſhall have mercy*: Pro: 28. It s ſaid, *He that confeſſes his ſins and forſakes them ſhall finde mercy*: There the termes are ſomewhat hard, who can forſake his wayes, and turne from his evill thoughts, and the like, it's

a hard thing to doe: But here it's upon other termes; *Whosoever will let him come and take of the waters of life freely:* --- You may have them freely, whatsoever your sins have been, crimsen sins, scarlet sins, crying sins, sins against light of nature, against Law, against heaven, against earth, sins against State, against Church, against soule or body, sins against Gospel, whatsoever your sins have been, here are waters of life freely for you: *Abraham* was an Idolater, and yet he had water of life freely: *Saul* was a persecuter, and he had water of life freely, and why may not you have waters of life freely. A man may goe and take water at any Well in a Towne, he may goe to the Thames and take water what he will, when the Raine falls who may not have a share of it? here's water, here's raine from heaven, and who will, may come and take water of life. Sometimes money is given in a place for poore people, and it is made knowne for them to come and fetch it, but they must first get Petitions, Justices, Ministers, and other mens hands, of their honesty, of their faithfullnesse, of their service, of their sufferings, of their losses, and a great deale of dooe there is before they can have the money; but it is not so here, Christ doth not say, Let him that is righteous come, let him that is so qualified take it, let him that hath suffered such hard things, let him that hath been tempted so long by Satan, no, but he saith, who ever will, let *him* take the waters of life freely: what will you stand out then and not receive waters of life: ô come in this day, come in to Christ, come in and drinke waters of life, come in and live, come and live com-

comfortably, come and live eternally.

Thirdly, Againe in the next place: If the water of life be freely offered to ſinners, then you that barren and dead hearted, and complaine of unfruitfullneſſe and unprofitableneſſe: waite upon the Lord Chriſt in the uſe of means, for here is water and water of life, and Chriſt gives it out in the uſe of meanes: Are you dry, barren and fruitleſſe? have you a dead heart? Chriſt hath water of life to quicken you: Chriſt hath water of life to make you more lively: *I am come*, ſaith Chriſt in the 10th of *Joh:* 10. *that ye might have life, and that ye might have it in more abundance:* I am come for that very end to give life, and to give life more abundantly, to give out theſe waters freely and fully. You know when the Raine falls from heaven upon the mountaines and barren places, it will make them looke Greene; ſo when Chriſt gives out theſe waters to mountanous hearts, to barren ſpirits, this water of life will ſoke into you, ſoften you, make you grow, flouriſh, and bring forth fruit. *Lam:* 3. 25, 26. *The Lord is good unto them that waite for him, to the ſoule that ſeeketh him*; 'tis good that a man ſhould both hope and quietly waite for the ſalvation of the Lord: — *The Lord is good to them that waite for him*; If you will waite for Chriſt in his Ordinances, he will be good unto you, he will water you, and make you like a watered Garden. In the 40 of *Iſa.* 28, 29. 31. *Haſt thou not knowne, haſt thou not heard, that the everlaſting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary, there is no ſearching of his underſtanding, he giveth power to the faint,*

faint, and to them that have no might he increaseth ſtrength, they that waite upon the Lord ſhall renew their ſtrength, they ſhall mount up with wings as Eagles, they ſhall run and not be weary, and they ſhall walke and not faint: —Waite upupon the Lord Chriſt, he hath virtue for you, he hath water of life for you. And in the 64 of *Iſa:* 4. *For ſince the beginning of the world, men have not heard, nor perceived by the eare, neither hath the eye ſeene, O God, beſides thee, what he hath prepared for him that waiteth for him: Thou meeteſt him that rejoyceth and worketh Righteouſneſſe*; Thoſe that remember thee in thy wayes, he will meete them, he will water them, and refreſh them, and they ſhall be fruitfull. You made the Lord Chriſt to waite for your teares, he waited a long time before you ſhed one teare of Repentance, and will not you waite upon him that hath water of life for you? waite upon him in the uſe of meanes, and he will give water of life.

Fourthly, You that have received water of life, Remember how little it coſt you, give the honour and the Glory unto God: It coſt you nothing, you had it freely. *Pſal.* 115. 1. *Say not unto us, not unto us, but to thy name be the praiſe and Glory:* yea all the praiſe and all the Glory. Did wee Contribute ought unto this worke of Grace, and Salvation, then we might Sacrifice to our owne Netts, but we Contribute nothing: *Epheſ:* 2. 8. *By Grace are ye ſaved through Faith and that not of your ſelves*; marke, *it is the gift of God: not of workes leaſt any man ſhould boaſt:* —The Lord knew what man would doe if he ſhould come in, and be a Co-

worker

worker with God, therefore saith, *By Grace are ye saved through Faith, and that not of your selves, it is the gift of God*; If you have faith, if you have Grace, if you have salvation, water of life, it is the gift of God: *Not of works least any man should boast*; therefore let no man Glory in himselfe, but give the honour and Glory to God. In the 9th of *Jer:* 23, 24. *Let not the wise man glory in his wisdome, neither the mighty man in his might, let not the rich man glory in his riches, but let him that glorieth glory in this, that he understandeth and knoweth me that I am the Lord which exerciseth loving kindnesse*: and *Isa:* 43. 25. *I, even I am he that blotteth out thy transgressions for mine owne sake, and will not remember thy sins*; I doe not doe it for thy sake saith God, but for mine owne sake: for the honour of mine owne name I blot out thy sinnes freely, I pardon thee, I give thee water of life. So then let us give God the honour and the Glory, and say as 'tis in *Micha* 7. 18, 19. *Who is a God like unto thee, that pardoneth Iniquitie, and passeth by the transgression of the Remnant of his heritage: he reteineth not his anger for ever, because he delights in mercy*; and who is a God like unto our God, that pardoneth Iniquitie, sins and transgressions, and why, because he delights in mercy, not because he delights in thee, or delights in me, but because he delights in mercy, he delights to shew mercy, he blotts out sins freely for the honour of his owne name; If therefore you have pardon of sin, peace of Conscience, if you have any Grace, any Comfort of the Spirit, if you have any drops of this water of life, give God the Glory of it, he hath

freely given it unto you, and that in abundance, when others have none or puddle water onely.

Laſtly, If God doe give us water of life freely, then this ſhould unite and Indere our hearts unto him, and make us ſerve him freely: As he freely gives to us, ſo we ſhould freely ſerve him, many they are hardly brought of to ſerve God; the Sabboths are tedious unto them, and when will the Sabboth be gon, prayer, Reading of Scripture, hearing of Sermons, and to diſcourſe of heavenly things, is tedious unto them, they cannot Indure them: It's an argument they are fleſh, and corrupt, that they have none of this water of life; If they had they would ſerve God freely, cheerefully, willingly. In the 2 *Phil: It is God that worketh in you both to will and to doe of his owne good pleaſure. Doe all things without murmuring and diſputing:* When God workes in men according to his good pleaſure the Will and the Deede, *Then* men will doe all things without murmuring and diſputing, they will come off roundly and readily to doe the worke of God: they will be then like to *David* who fullfilled all the Wills of God, and gave Counſell to *Solon* his Son, 1 *Chron.* 23. 9. *And thou Solomon my Son, know thou the God of thy Father, and ſerve him with a perfect heart, and with a willing minde,* &c. God regards not any of your ſervices, that come off heavily, dully, and with murmurings, but God loves a cheereſull giver, a willing minde: he is free himſelfe, and gives water of life freely, and he would have you ſerve him cheerefully and willingly.—

But

But to proceede to another obſervation ; -- *Whoſoever will*, ſaith he, *let him take the waters of life freely:* Whoſoever will, The willing Man: The obſervation is this.

That man who is willing, or hath a willingneſs to have the waters of life, ſhall have them.

Be the man what he will, high or low, rich or poore, learned or unlearned, young or old, bond or free, whoſoever hath a willingneſſe in them to have the waters of life ſhall have them: -- To make it out from the Scripture unto you: --

Joh: 5. 40. *Ye will not come to me that ye might have life:* That ye might have waters of life; were there in you a willingneſſe to have the waters of life, ſaith Chriſt, ye might have them. In the 55 of *Iſa:* 1. 2. *Ho every one that thirſteth come ye to the waters, and ye that have no money, come buy and eat, yea come buy wine and milke without money and without price:* ſaith Chriſt, are ye willing to have waters of life? are ye willing to have wine and milke without money? there's the ſtick, you ſay you have no money, ſaith Chriſt, will you have them without money, are you willing to have them? If you be but willing, ſaith Chriſt, you ſhall have them; are you athirſt, you ſhall have water, I looke not after your money, I looke not after ſuch qualifications, or diſpoſitions, and preparations; But are you willing to have it? -- *Wherefore doe you ſpend your money for that which is not bread, and your labour for that which ſatisfieth not?* And becauſe men will not come to Chriſt, Chriſt comes to them: *Revel:* 3. 20. *Behold I ſtand at the doore and knocke*, ſaith he, *If*

any man heare my voyce, and open the doore, I will come in to him, and will Sup with him and he with me: --- Chriſt comes and ſtands at the doore and knocks: You know when one comes to the doore of a houſe and knocks, if there be one within, and the party will not open the doore you cannot come in: but if the party will open the doore, you come in preſently: --- Chriſt comes and kcocks now, and he would faine come in; but men and women will not open the doore: --- What's the opening of the doore? your hearts are the doore, and the opening of your hearts, is your willingneſſe that Chriſt ſhould come in, but men and women keepe the doore ſhut, and ſo Chriſt enters not: they have no willingneſſe in them; there is a Will in all men by nature, but there is not a willingneſs. If a man have a hand to receive any thing, while he keepes his hand ſhut he can receive nothing: but if he will open his hand, then he is fit to receive: a man that keepeth his mouth ſhut, he can take in no water, no wine, no food: This is the caſe, ſinners ſo long as they keepe their hearts ſhut, Chriſt knocks, the Spirit knocks, the Miniſter knocks, the word knocks, God knocks, but they will not open: and ſo there is no enterance: But willingneſſe now is the opening of the heart, and makes way for Chriſts enterance. *Lydia* was hearing, and her heart was opened, and Chriſt came in, the waters of life came in. And in the 1 of *Iſa:* 19, 20. *If ye be willing and obeaient, ye ſhall eate the fatt of the Land*; If ye be willing ye ſhall have the bleſſing: There is a willingneſſe required in ſinners to receive Grace, to receive mercy, to receive the waters of life.

Queſt.

Queſt: Now wherein lies this willingneſſe that ſhould be in ſinners to receive the waters of life, to receive Grace and Mercy?

Anſw: It lies in three things.

Firſt, In a high prizing of this water of life; when a man comes to have apprehenſions of worth and excellency in it, thereupon he prizeth what is ſo apprehended; for you muſt know, that the opperations of the will are according to the apprehenſitions of the underſtanding: If a mans underſtanding have apprehenſions of a great deale of good and worth in a thing, then his will prizes the good that is in the thing anſwerably. When men have weake apprehenſions of things, they have weake prizings of them, and value them accordingly: But if men apprehend things ſtrongly, to have a great deale of worth and excellency in them, then they prize them anſwerably: Now when the waters of life are apprehended to be exceeding good, to be an Infinite mercy, an unſpeakeable mercy, then the will prizes them, and prizes them above all other things: — Take Chriſt he is water of Life: *Coll:* 1. 19 *It pleaſed the Father, that in Chriſt ſhould all fullneſſe dwell.* There is then all fulneſſe in Chriſt. *Coll:* 2. 3. *In him are hid all the Treaſures of wiſdome and knowledge:* --- *Coll:* 3. 11. *Chriſt is all in all. Paul* had a large apprehenſion of the excellency of Chriſt, and *Paul* prizes Chriſt anſwerably, and accounts all dung for Chriſt, loſſe for Chriſt. So that there's the firſt thing in this willingneſſe that the ſoule having ſeene a worth, an excellency a tranſcendency of good, prizes it anſwerably.

Secondly, The ſoule hereupon comes to make choice of this good for it ſelfe: The Will chooſes this good ſo apprehended and ſo prized. As a man, he beholds a perſon beautifull, amiable, and ſutable unto him, he prizes the perſon, and makes choice of the perſon in himſelfe, for himſelfe: So the will upon apprehenſion of water of life, and the Infinite good by it, doth chooſe this water of life for it ſelfe. And thus *David* in the 73 *Pſal:* 25 *v: Whom have I in heaven but thee, and there is none upon earth that my ſoule deſires in compariſon of thee.* *David* ſaw ſuch worth in Chriſt, as that he doth chooſe Chriſt in heaven, and in earth, and none beſides him: *Whom have I in heaven but thee, and there is none that I deſire upon earth beſides thee.* So the Spouſe in the 5 *Cant:* 10. *My beloved,* there's the choice, *is white and ruddy, the cheifeſt of ten thouſand:* I know what a one my beloved is, I have ſuch apprehenſions of him, *he is white and ruddy, the cheifeſt of ten thouſand,* better then all, and therefore I chooſe him he is *my Beloved.* The will comes to chooſe and take in the object ſo apprehended, for it ſelfe; that is the ſecond thing, the will acting in the chooſing of Chriſt.

Thirdly, The Will mooves and carries the ſoule to the Injoying of the thing prized and choſen: As when a man hath caſt his eyes upon a virgin, and he values her, and in his heart chooſes her; Then he uſes all lawfull meanes to Injoy her, his will carries him to the uſe of meanes: ſo here; The Will mooves the ſoule now towards Chriſt, to cloſe with Chriſt to injoy Chriſt, and doth act both inwardly & outward-

wardly: Inwardly by longings, ſighings deſires, thirſtings, ô that I had water of life, ô that I had water of the well of *Bethlehem*, as *David* ſaid, ô that I had Chriſt, ô that I had the Spirit, ô that I had Grace: --- And then outwardly, it carries to the uſe of all meanes, to reading, to hearing, to meditating, to prayer, conferring, and the like, to all the ordinances, and all the meanes that it may Injoy Chriſt, and meete with him whom it hath choſen, this is the willingneſſe that is required: If you be willing; If he hath had ſuch apprehenſions, and prized the water of life, whoſoever hath made choice of it, whoſoever is moov'd and carried out to Injoy it, let that ſoule take the water of Life.

Quere. Now a Quere moveable upon this is. Whither can man by his owne abilities make this choice of Chriſt, or of this water of life?

Anſw: Men by their naturall abilities may deſire the word, and be carried out after it; *Amos* 8. 11, 12. *Behold the day is come ſaith the Lord God, that I will ſend a famine in the Land, not a famine of Bread, nor a thirſt for water, but of hearing the word of the Lord, and they ſhall wander from Sea to Sea, and from the North even to the Eaſt: They ſhall run too and fro to ſeeke the Word of the Lord, and ſhall not finde it:* Marke; when the word ſhould be taken away, they would have a deſire, and there would be a motion after it in them, and yet theſe it's conceived were not regenerate & Godly, but of the ordinary and common ſort of people: The worke of reaſon, and naturall apprehenſion of ſome good to be in the word, carried them after it: But I conceive, no man can by naturall

abilities thus *will* the Lord Jeſus Chriſt as we have ſpoken: There be Scriptures that doe hold it out ſtrongly; If you looke into the 7 *Rom:* 11. *Sin taking occaſion by the Commandement deceived me, and by it ſlew me:* --- Sin ſlew me, ſaith *Paul*, if *Paul* were ſlaine, a dead man, how could he moove in ſuch a manner then towards Chriſt? for marke in the 6 *Chap:* 11 *v: Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin, but alive unto God through Jeſus Chriſt our Lord:* Saith *Paul*, *I was ſlaine through ſin:* But as You have life through Jeſus Chriſt, ſo muſt I have life through Jeſus Chriſt; I have no life naturally and of my ſelfe: and that place, 1 *Cor:* 2. 14. *But the naturall man receiveth not the things of the Spirit of God, for they are fooliſhneſſe unto him, neither can he know them, becauſe they are ſpiritually diſcerned:* --- Some would make this verſe to ſpeak to young Chriſtians weake Chriſtians: *But* ſaith he, *the naturall man receiveth not the things of the Spirit of God:* a young Chriſtian having the Spirit of God, would receive the things of the Spirit of God, & would have ſome ſpirituall diſcerning: But the naturall man, is a man deſtitute of the Spirit; for he ſaith, *We have received, not the Spirit of the world, but the Spirit which is of God:* But the naturall man now which hath not the Spirit, he receives them not, he diſcernes them not: --- And that this is the meaning of the word, looke but into the 19 *Jude*, where you have the ſame word, *Senſuall*, he might Interpret it *Naturall*; *Senſuall not having the Spirit.* Now he that hath not the Spirit, he cannot diſcerne the things of God, he cannot deſire them,

them, he cannot receive them; therefore ſaith Chriſt unto *Peter*, *Bleſſed art thou Symon Barjona, For fleſh and blood hath not revealed this unto thee:* Some boaſt they come to this by the power of nature, but God hath revealed it by the power of his Spirit: and in the 1 *Cor.* 1. 21. *For after that in the wiſdome of God, the world by wiſdome knew not God, it pleaſed God by the fooliſhneſſe of preaching to ſave them that beleeve:* All the wiſdome of the world brought them not up to the knowledge of God: So then, by mans naturall abilitie he is not able to come to this willingneſſe.

Quere. To what end then are theſe waters of life freely offered, if a man have not this power to *will* theſe waters; are they not offered in vaine?

Anſw: To this I anſwer firſt, 'Tis not ſo, 'tis not in vaine; for where the Goſpel comes, there is ſo much mercie, love and goodneſſe of God held out, ſuch great pretious and free promiſes preſented unto men, as that being heeded, they beget a willingneſſe in ſinners to live, there goes a generall vertue and power with the Goſpel to doe ſomething in the hearts of men and women which they could not doe before: When the Loadſtone toucheth the needle, it makes an impreſſion, and leaves ſome virtue upon it. It's ſaid in the 47 of *Ezek:* 9. *That whitherſoever the waters of the Sactuary doe come, they heale the waters*; That is, If men and women who are like the dead Sea, who are corrupt, filthy, ſtinking, and loathſome in their naturall condition, The waters of the Goſpel doe ſomething there, and they doe inable men to will, and will otherwiſe

wiſe then they could before: ſo that men now living under the Goſpel, if they heed the Goſpel, there is ſo much Grace, mercy, and love of God held out in the Goſpel, and ſuch breathings of Gods Spirit goes along with it, that if men heede the ſame, ſomething is wrought in their hearts that may Inable them to *will* theſe weters of life, and their not doing of this, is ſufficient Ground for their condemnation.

And ſecondly, The Lord he tenders theſe waters of life unto whoſoever will, that ſo theſe perſons might begg of God a will to receive theſe waters, who is ready to give them theſe waters: For when they ſhall ſee waters of life held out, and it is thus, whoſoever will let him take of them: The ſoule may well conclude and ſay, Surely God will give me a will to receive theſe waters, if I begg them: So that if men and women now having waters of life held out freely, doe come to God and begg of God this willingneſſe, Lord give me a Will, give me a will to cloſe with Chriſt, to prize Chriſt, to move out after Chriſt, God that will give them the waters, will give them the will: *Phil*:2.13. *Pro*:.16.1.

Thirdly, Laſtly: This will Juſtifie God, and this will be Condemnation to the creature, that here's the Goſpel offered to men freely, that the Goſpel if heeded will beget a power and will in men; that God if pray'd unto will give them the will, and yet they neglect all. Mens Condemnation will be upon their owne heads, where is God to be blam'd? This being ſo, let us give you the reaſons why the Lord holds out waters of life to thoſe that are willing to receive them:

Or

Or why is this willingneſſe requir'd at our hands?

Why this willingneſs is required

Firſt, This willingneſs is required, becauſe otherwiſe men will not take the waters of life, let God offer them never ſo freely, or never ſo long; If men be not willing they will not take them; preſent vvhat you vvill to a man that hath not a Will to a thing and he will not take it: ſo preſent Chriſt, the Spirit of God, life eternall, Heaven and Glory, the great and pretious promiſes, pardon of ſin, or what you vvill, if a man have not a vvill he vvill not take it: ſo that vvillingneſs is required to the taking: If a man have not a mouth, it is in vaine to offer him meate; If men have not a *will*, they vvill not receive, *Math*: 23.37. *Acts* 13.46. Therefore God requires vvillingneſſe that men may receive the vvaters of life.

Secondly, This willingneſſe is requir'd, that ſo men may not complaine; for if men ſhould be brought to drinke waters of life by a compulſory Act, they vvill complaine of vvhat follows: Therefore ſaith Chriſt in the 16 *Math*: 24. *If any man will come after me, let him deny himſelfe, and take up his croſſe and follow me*: If any man *will* come, if a man have a *will* ſaith Chriſt to follow me, let him, he vvill meete with hard things, and if he be not willing, he vvill complaine that I ſhould cauſe him to follow me: Men muſt deny themſelves, and take up croſſes, and indure perſecutions and temptations, and if they did not come willingly to Gods way they would complaine of it; Now God to prevent Complaining of his wayes, he requires that men be willing.

Thirdly,

Thirdly, This is, that ſo the Communion between Chriſt and the ſoule may be the ſweeter: vvhere there is vvillingneſſe on both ſides, there vvill be the ſweeteſt life: — If the parties doe not conſent on both ſides, you will ſay, it vvill be an Ill match: But if there be a willingneſſe and a freeneſſe on both ſides, there the Communion will be the ſweeter: --- So Chriſt ſaith, I freely give, and I would have them freely receive, and ſo there will be a ſweete Communion between Chriſt and the ſoule: I am my beloveds, ſaith the ſoule, and my beloved is mine: There was mutuall Conſent and Agreement between them.

Laſtly, This willingneſſe is required, that ſo the wiſdome of God in the Governing of his Church and of the world might not be Queſtioned: for ſhould God force men to his ſervice, they would ſay, where's the goodneſſe of God? where's the wiſdome of God? here's Tyranny, here's forcing of men into the ſervice of the Lord. Now God will have none to be his ſervants, but thoſe that come freely: *Pſal:* 110. *In the day of thy power thy people ſhall be willing:* --- And when he ſpeakes, *Compell them to come in*; It is not by Clubs Law, but by ſtrong Arguments, tell them what the water of life is, tell them what Supper is prepared, tell them of the excellency of the proviſion, that ſo that may compell them, no other compulſion doth God uſe, but the Grace of the Spirit, and divine Arguments ſett on upon the heart.

But this may ſeeme contrary to *Joh:* 6. 44. ſaith Chriſt, *No man comes to me except the Father draw him:* It ſhould ſeeme then that it is not voluntary and free.

I anſwer, God doth not force a mans will, but God doth ſweetly and lovingly take away the unwillingneſſe of his will, the corruption of his will: *Ezek*: 11.19. *I will give them one heart, and I will put a new Spirit within you, and I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh*: I will take away the ſtonineſſe, the hardneſſe, that corruption, that enmity and oppoſition, I will take away all theſe out of them, and put a new heart, and a new Spirit into them. So in the 36 of *Ezek*: 26. *A new heart alſo will I give you, and a new Spirit will I put within you, I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh, and I will put my Spirit within you, and cauſe you to walke in my ſtatutes, and ye ſhall keepe my Judgements and doe them*: He will cauſe them to walke in his ſtatutes; vvhat will hee thruſt them on againſt their wills, no, ſee vvhat the Church ſaith, *Cant*: 1. 4. *Draw me ô Lord, we will run after thee*: When God comes to draw, the ſoule runs willingly and freely. So that you ſee a willingneſſe is required.

The

The Water of Life.

Reve: 22. 17.

Whosoever will, let him take the water of life freely.

TO proceed to the Uses of the poynt: and so to finish the Text.

Use. First, If those that are willing shall have the waters of life, then here it serves for Conviction, and doth convince us that *all* who thinke and say they have drunke of these waters of life, yet have not: Every one thinks that he hath Grace, and hath the Spirit, hath Christ & God, and that he shall be sav'd, but here is cleere conviction to the contrary; for, have you had this willingnesse in you that is required? have men seene such excellency in these vvaters, as to prize them above all? have you so prized them as to choose them above all things in the world? have you so chosen them as to pursue the getting of them to the uttermost of your power? few have done so: In the 7 of *Math:* 21, 22, &c. *Not every one that saith unto me, Lord, Lord, shall enter into the kingdome of heaven, but he that doth the will of my Father which is in heaven: Many will say unto me in that day, Lord, Lord, have we not propheſied in thy name, and in thy name have cast out Devills, and in thy name done many wonderfull works; And then I will professe unto them, I never knew you,*

you, depart from me ye that worke Iniquitie. Theſe men did not ſee ſo much worth in the waters of life as they did in Iniquitie; they did not prize Chriſts Grace, his Spirit, the Goſpel, and the promiſes thereof ſo much as workes of Iniquitie; they would drinke puddle water, poyſonous water, they would not let goe their Iniquitie for Chriſt, yet theſe thought themſelves Chriſtians, thought themſelves ſafe, happie and bleſſed creatures: The five fooliſh virgins in the 25 of *Math:* they had gotten lamps, but they had gotten no Oyle in their lamps, they had none of this water of life, they had no Grace, they had no Chriſt, they had none of the Spirit, they had none of the truths of God in their hearts, they thought that to profeſſe Chriſt, and profeſſe the Goſpel was ſufficient; they had lamps, but where was the oyle? where was the water of life? where was Grace, they had none of it? So in the 2 of *Tim:* 3. 5. *Having a forme of Godlineſſe, but denying the power:* They had a forme, they came to the Aſſemblies as you doe, and ſat there, heard the word, profeſſe Chriſt, ſeemed to be Chriſtians, and it may be, did ſomething in their families, but they denied the power; they never had this willingneſſe, to ſee the excellency of the power of Godlineſſe, never did they chooſe the power of Godlineſſe, never did they purſue after the power of Godlineſſe: --- And many in theſe dayes, they live in baſe and ſinfull wayes, and yet thinke that they have water of life, that they are living Chriſtians; But 'tis with them as with the Church of *Sardis; They have a name to live, but they are dead indeed:* What reviling

are

are there of one another? what reproaching? what backbiting and ſlandering? what drunkenneſſe, vvhat whoredome, vvhat oppreſſion, vvhat defrauding, vvhat contention is there? brother againſt brother, ſeeking to eate up one another, and to undoe one another, by ill language, by ſeeking to get one from another; and yet deſirous to come to the Sacrament; whereas when men live in hatred and ſtrife, they are murderers in the Scripture account: --- A dreadfull thing when thoſe that are of the ſame family, fleſh and blood, walke in thoſe wayes, and pretend that they are Chriſtians, and would have the ordinances, and yet will not lay downe their malice, revenge, and humours, no not for Chriſt, not for waters of life, not for any of his ordinances: --- All are not true Chriſtians that thinke ſo, all have not taſted of the waters of life that thinke ſo, all have not Grace that imagine they have. The five fooliſh virgins, afterwards they got oyle as they thought, and they came and knock at the gate of heaven, but they were deceived, they had not true oyle, they would have been let in then: That's the firſt.

Secondly, This ſerves for reproofe, and reproofe of many that ſay they would gladly have waters of life, they are willing, and would faine have Chriſt, Grace, and the Spirit, but it's evident there is no ſuch thing, becauſe they never prize them, ſo as to ſee them better then their earthly ſenſuall and ſinfull injoyments, then their outward eſtates & what ever is deare unto them of that nature, becauſe they never make a reall and actuall claime of them, nor uſe the meanes to attaine them: Corne, wine, and oyle,

oyle, they prize, they cloſe with, and make out after, and beſtirre themſelves ſo in the purſuit of them, that they hazard their ſoules eternally for them; but as for the waters of life, they care little for them, they have ſome ſluggiſh deſires after them, but no ſtrong no laſting indeavours, *Math:* 19. 16, 17, 18, &c. *Luke* 13. 24.

Therefore 'tis not enough for men and women to ſay they would have waters of life: there are many wiſhers, and many woulders in the world, but few doe truly and really will, they come not up to a prizing of them, to a chooſing of them, and to an uſing of all meanes for them, they give not diligence to adde Grace to Grace, to worke out their ſalvation, to ſhake off ſecurity and ſloathfulneſſe, and put forth themſelves as a matter of life and death, as indeed it is a matter of life and death, to get theſe waters of life.

Thirdly, If the willing man ſhall have the waters of life, then here God is excuſed, and juſtifiable in the deſtruction of ſinners: The Lord he holds out waters of life freely; he ſaith, *whoſoever will*, whoſoever is willing let him take the waters of life, let him live and be bleſſed, whoſoever is willing: now if men periſh where is the fault, who is to be blamed, God hath provided Chriſt, he hath provided Goſpel and ordinances, provided his Spirit, he holds out the promiſes, and ſaith *whoſoever will*, whoſoever is willing come, come without money, here's water of life freely for you: now if men periſh, where's the fault; *Revel:* 3. 20. *Behold I ſtand at the doore and knock, if any man will open, I will come in:* — And what if you will not open

the doore, if Chriſt doe beate downe the houſe and the doore, and deſtroy him that is in it, who is in the fault? the fault is yours, you are not willing that Chriſt ſhould come in. In the 19 of *Luk:* 27. *Thoſe mine enemies that would not that I ſhould reigne over them, bring hither and ſlay them before me:* Thoſe mine enemies that would not have me to reigne over them, I come and tell them that I will caſt out their enemies, and I will reigne ſweetly and lovingly in them, and I will doe them good, I will ſave them, give them waters of life, cordiall comforts, and they will not; vvhat then? *Bring thoſe mine enemies and ſlay them before my face.* In the 23 of *Math: How often would I have gathered thee, even as a hen doth her chickens, and ye would not:* had ye been willing ye ſhould have eate the fatt and dranke the ſweete; *But ye would not; now is your houſe left deſolate;* Mans deſtruction is of himſelfe, and God is to be juſtifyed and cleer'd, he makes ſuch tenders of Grace and mercy, and that freely, he comes and waites upon men and calls upon them, and yet they will not. You have a remarkeable place, 2 *Theſ:* 2. 10, 11, 12. *Becauſe they received not the love of the truth that they might be ſaved;* Marke, the truth was ſent forth, the truth came, and the truth wooed them, but they would not receive the Love of the truth, But they received not the love of the truth that they might be ſaved, *for this Cauſe God ſhall ſend them ſtrong Deluſions that they ſhould beleive a lie;* and this is made good in our dayes exceedingly, for the truth hath come, and knockt at the hearts of men and women, and it hath not been received with the love of it,

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Therefore God hath ſent them ſtrong Deluſions that they ſhould beleive a lie, *That they all might be damned who beleived not the truth, but had pleaſure in unrighteouſneſſe:* men and women have pleaſure in unrighteouſneſs, and therefore they will not receive the truths of God: And then God gives them over to ſtrong Deluſions that they might be damned, would they have received the truth, they ſhould not have been damned, nor had ſtrong Deluſions; ſo that here God will be excuſable and juſtifiable in the deſtruction of ſinners at the laſt. *Joh*: 3. 19. *This is the Condemnation that light is come into the world, and men love darkneſſe rather then light, becauſe their deeds are evill*; This will be their Condemnation, they will ſhut their eyes againſt the light, they will not let truth enter, and if they doe, they withhold the truth in unrighteouſneſſe, and impriſon the truth as *Herod* did *John*.

Fourthly, This ſerves for Exhortation: *Whoſoever will, let them take of the waters of life freely:* Shall all that are willing have water of life freely, let us labour for this willingneſſe, it is a matter of great concernment, it concernes your ſoules and bodies for the preſent, and to all eternity, to ſee that there be this willingneſs in you, willingneſſe to have water of life; for all are not willing, nay vvhen it comes to the tryall, hardly one of a hundred will be found really willing to have waters of life, therefore give your ſelves no reſt night nor day till you finde a reall willingneſſe to have waters of life, to have Chriſt, and the Spirit of Chriſt, to have Grace, ſalvation, peace & pardon to your ſoules,

give your ſelves no reſt (I ſay) till you finde this willingneſſe in you: --- And a little to excite you unto it, and then to ſhew you how you may come to this willingneſſe.

Firſt, Conſider that you have a willingneſſe to other things, and that willingneſſe will doe you little good without this, nay, your willingneſſe to other things it may prejudice you, and *will* prejudice you unleſs you have this willingneſs: men are willing to have honours, riches, greatneſs in the world, willing to have all things about them in the beſt manner; --- what will this doe you good unleſs you have a willingneſs to the vvaters of life: Riches will not deliver in the day of wrath, there will be a day of wrath, and what will your Riches, your honours, and all doe then? Theſe will doe nothing for you, but theſe may prejudice you: 1 *Tim:* 6. 9, 10. *They that will be rich*; marke, they that *will* be rich, that have a willingneſs that way, that ſee an excellency in Riches, chooſe them and follow them, *They that will be rich fall into Temptations, and a ſnare, and into many fooliſh and hurtfull luſts, which drowne men in deſtruction and perdition:* Marke, theſe prejudice you: *For the love of money is the roote of all evill, which while ſome coveted after, they have erred from the faith, and pierced themſelves through with many ſorrowes:* vvhen men have ſtrong vvills to creatures, they may prejudice themſelves and undoe ſoule and body. But if they have ſuch a will to the water of life that will advantage them. So in the 5 *Chap:* 6 *v: She that liveth in pleaſure is dead while ſhe liveth:* Some their wills carry them to pleaſure, the pleaſures of the body,

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carnall delights, and they are dead while they live; have they waters of life, no, their wills have slaine them: *They are dead while they live.* So in the 2d Ephe: 3. *Among whom we all had our Conversations in time past in the lusts of the flesh, fullfilling the desires of the flesh,* or the *wills* of the flesh and of the minde: when we fullfill the wills of the flesh and of the minde, wee are dead in sins and trespasses, Children of wrath, enemies to God. So that to have a will that prizes other things, that chooses, and makes out after them, this may damnifie you and undoe you.

The second Reason why you should labour to get this willingness is, because it's that which God requires, and that which he doth onely require, and all he doth require: under the Covenant of workes, there was, *Doe this and live:* But now the last motion that Christ makes when he leaves the world, and gives out the Scripture is this; If any man have a will, if there be willingness in you to waters of life, that's the thing I require, and all I require, and the onely thing I require: He doth not require great matters at your hands, he doth not say, give me house and Lands, give me your shops and ware, give me your Ships, give me your Limbs, your blood, your lives, no, saith he, If any man will, let me have but willingness in you, this is all I require. *Pro:* 23. *My Son give me thy heart;* What's his meaning, Let me but see a heart in thee prizing, choosing, and pursuing of the waters of life, that's all I require, my Son give me thy heart; he doth not meane that peice of flesh which is in your body, that you call your heart; But he

would have you have ſo much underſtanding as to ſee an excellency in himſelfe, his Son, his Spirit, his Word and Grace: and then to chooſe the ſame, and to uſe the meanes to attaine them. This is that that God requires, and all he requires; ſhall the Lord onely require your hearts, nothing but your hearts, and will not you ſtudy to have a heart willing to have God, willing to have water of life?

The third and laſt Reaſon is, becauſe unleſſe you are willing, you ſhall have no water of life: vvhoſoever is willing let him take water of life, 'tis for him, God will never force you to it: If you leade a Beaſt to drinke, you doe not force the Beaſt to drinke, and God will never force men; But if willingly they will prize Chriſt, if they will chooſe Chriſt above all, if they will cloſe with him, if they will uſe the meanes that he hath appointed to Injoy him, Chriſt ſhall be their water of life, the Spirit ſhall be theirs; Take, take preſently ſaith he then, take the water of life, 'tis for you and for none other. By this time me thinks I heare you are ready to ſay, ô that we had this willingneſſe in us, we hope we have it or if we have it not, ô that we had hearts willing now to prize Chriſt, to chuſe Chriſt, to cloſe with Chriſt, his Grace, his Spirit, his wayes and ordinances, then we were made, how ſhall we come by it?

I ſhall propound ſeverall Conſiderations unto you, whereby this willingneſſe may be begotten.

Firſt, Conſider your owne Condition; Let every man and woman, every ſon and ſervant, ſeriouſly Conſider with themſelves in what Cou-

Condition are we: were we not all loſt in *Adam*? are we not all under the Law, and the Curſe of the Law? Are we not all enemies to God through wicked workes in our minds? have we not abundance of guilt in our hearts and Conſciences? Are we not afraid of hell, if we ſhould die that we ſhould be damned? are we not helpleſs in our ſelves, and miſerable creatures? Is not God juſt, holy, and righteous? doth not the greateſt part goe the broad way, and why may not I be in the broad way? ſurely I am a wretched miſerable, a loſt and undone creature; If any poore ſoule in the world have need of water of life, I am the creature; For mine owne part I ſpeake it freely here as in the preſence of God, I know none of you greater ſinners then my ſelfe, and none of you to have greater need of the waters of life then my owne ſoule; let us not deceive our ſelves, vve are all miſerable and wretched creatures, and we all have need of the water of life, need of Chriſt, need of Grace, need of the Spirit, need of promiſes, need of all. When a man ſits downe and Conſiders, I am in debt, I owe this man 10 *l*: another man a 100 *l*: another man a 1000, and I am in danger of reſting every day, I have need of ſome friend to helpe me: This is our Condition now, if you would but ſeriouſly Conſider, it would make you thinke, is there Grace, mercy with God, redemption, ſalvation for ſinners, why not for me? This would make you begin to have ſome willingneſs in you to have waters of life.

Secondly, Conſider two things of Chriſt.

Firſt, Conſider the very end of Chriſts In-

carnation, the end of his coming, the end of his being here in this world: --- why did Chriſt come, I will ſhew you two or three places of Scripture; *Math:* 18. 10. *For the Son of man is come to ſave that which was loſt:* If any be a loſt creature, Jeſus Chriſt is come to ſave that which was loſt; I hope then he is come to ſave me a loſt creature, I am a loſt ſheepe, a loſt Son, I am a loſt Goat: ſurely if Chriſt came to ſave that which was loſt, he came to ſave Mee: — So in the 19 of *Luke* 10. you have it a little more full; *For the Son of man is come to ſeeke and to ſave that which was loſt*; he is come to ſeeke it out, he ſeekes out the Goat, ſeekes out the loſt ſheepe, he ſeekes out a loſt ſinner, as he did the man at the poole of *Bethesda*, *Wilt thou be made whole?* ô Lord I would faine be made whole, but I have none to helpe me; well, ſaith Chriſt, *be thou whole*; Now ſee what uſe *Paul* makes of it, 1 *Tim:* 1. 15. *This is a faithfull ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners, of whom I am chiefe:* ô Lord, doeſt thou come to ſave ſinners, here's good tydings indeed, Lord it's a faithfull ſaying, and it's worthy of all acceptation, it s worthy you old ones ſhould receive it, you young ones ſhould receive it, you afflicted ones ſhould receive it, you that are conceited of your owne righteouſueſſe, that you ſhould receive it, Jeſus Chriſt came to ſave ſinners, what ſinners ſoever they be, great ſinners, old ſinners, that have liv'd many yeares in a height of wickedneſſe ſuch as *Paul* was, perſecutors, injurious perſons, &c. If you ſeriouſly weigh this, it will make you willing to have theſe waters of life.

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Secondly, Conſider in Chriſt how ſweetly he doth Invite you to take theſe waters of life: If an enemy would give you water when you were thirſty, would you not take it, *Give thine enemy to drinke if he thirſt*; But if the deareſt friend you have in all the world ſhould ſay, ô friend, you are athirſt, come here's water, here's wine, here's milke, here's any thing you would drinke, you would take this well which is offer'd willingly: Now have you a better friend in heaven and earth then Jeſus Chriſt, who laid downe his life, and ſhed his blood for you, ſaith Chriſt, who ever will let him come, take water, even water of life, poore ſoule, I have taken thy nature upon me, I have borne the wrath of God, I have ſatisfyed the Law, I have laid downe my life, I come awooing to thee, and doe intreat thee, doe not damne thy ſelfe, doe not throw thy ſelfe into hell, poore ſoule take hold of me, come Ile leade thee to the water of life, come Ile give thee pardon, Ile give thee peace, Ile give thee my Spirit, Ile give thee my blood; why doeſt thou drinke puddle water, and poyſoned water? why doeſt thou not follow me, but follow the Devill, the Beaſt, and thine owne luſts? Thus the Lord Jeſus Chriſt doth intreat us to take water of life In the 7 of *Joh:* Chriſt ſtood up after a great feaſt and makes a Proclamation, *If any man thirſt, let him come unto me and drinke*; You have been drinking wine water, and ſuch things as doe not quench the thirſt of your ſoules; But if there be any one man among you that is athirſt for the waters of life, let him come unto me, my armes are out, the waters are ready to give forth unto him, let him come and drinke. Third-

Thirdly, Conſider the promiſes, and in them Conſider three things.

Firſt, Conſider the freeneſſe of the promiſe, the promiſes are held out freely; *Whoſoever will let him come and take of the waters of life freely*: I require no money, no qualifications or diſpoſitions, but freely take them; onely be willing to take them, and here they are. So in the 21 *Revel:* 6. *I will give unto him that is athirſt of the Fountaine of the water of life freely*; I will give unto him that is athirſt, that is, unto him that is willing, *of the Fountaine of the water of life freely*. If a man ſhould freely ſay to all the poore in a Towne, come, here's an Angell apeice for every one that will come, would not the poore come, would not this beget a willingneſſe in them? It's freely: he doth not ſay, if you be thus cloathed, if your hands and faces be cleane, if you be finely dreſt; no, but let every one come: Though they have Leperous hands, ſcald heads, lame leggs, and full of ſoares, let them come: Thus it is with the Lord Jeſus, his promiſe is free, whoſoever will ſhall freely have the water of life.

Secondly, Conſider the ſufficiency and fullneſſe of the promiſe, if a promiſe be free, and have not enough in it to releive a man, then he would ſtick: But there is a ſufficiency and fullneſſe in the promiſe; *Rom:* 8. 32. *He hath delivered up his Son for us all, and how ſhall he not with him freely give us all things?* The promiſe hath *all* things in it, all things needfull for ſoule and body, for heaven and earth, for this life or the life to come, there's enough in the promiſe. So in the 81 *Pſal:* 10. *Open thy mouth wide,*

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ſaith God, *and I will fill it*; let your deſires be never ſo large, there's enough in the promiſe to ſatisfie your deſires. *Math:* 5. *Bleſſed are thoſe that hunger and thirſt, they ſhall be ſatisfyed*, they ſhall have abundance of ſatisfaction. *Joh:* 10. 10. *I am come that they might have life, and have it in more abundance*: would you have life, and be lively Chriſtians, there's abundance of life in Chriſt, abundance of life in the Spirit, and in the promiſe, there's enough to anſwer all your ſoules.

Then thirdly, Conſider the promiſe it is Generall, it is not limited to the Jew or Gentile, to one ſort of men or women, but it is Generall, *Whoſoever will*, whoſoever is willing: If it were made to rich men, poore men, learned men, noble men, wiſe men, fooles, then ſome Queſtion might be made, but it's tendered to *all*: If a State offer a pardon to all the Traytors, or all the Delinquents therein, would not every one come in and ſay, I am a Delinquent, but here's a pardon offered to me; ſo every ſoule that is willing may come in and ſay, Lord Jeſus Thou ſayeſt, *Whoſoever will*, loe I am willing, let me have water of life: ſo that the freeneſſe, the fullneſſe, and the Generall tenders of the promiſe unto all, is a ſpeciall meanes to beget willingneſſe in us to receive the water of Life.

Fourthly, Further, Conſider the excellency of theſe waters of life, the neceſſitie of them, the uſe of them, theſe waters of life have a greater excellency in them, then any thing you can Imagin, there's nothing in all the world is fit to be compared to the leaſt drop of the water of life, all your Gold, Silver, Diamonds, and Pearles,

Pearles, all your parts, gifts, and things of that nature, are ſhaddowes to the water of life: Chriſt with all his merits are water of life; The Spirit with all it's Graces are water of life: The Goſpel with all its promiſes are water of life; and you have great neceſſitie of theſe; if you have them not you will periſh, you will die & be damned for ever, if you drink not of theſe.

And of admirable uſe, whoſoever drinkes of this water, they will be full of ſpirits and life; full of peace and Comfort; they will be fitted for Communion with God and man, for the ſervice of heaven and earth: 7 *Joh:* 38, 39. when Chriſt had ſaid unto them, *If any man thirſt, let him come unto me and drinke:* it preſently followes; *This ſpake he of the Spirit, which they that beleive on him ſhould receive: and* ſaith he, *out of his belly ſhall flow rivers of living water:* he ſhall have living water to flow out of his belly, and be uſefull, ſo as to water others.

Fifthly, Laſtly, Conſider how eaſie that which the Lord requires at your hands is: the Lord requires no hard matters of you, onely he ſaith, who ever will let him take the waters of life: The Lord might have put hard Conditions, and hard tearmes upon men and women, as *Saul* did upon *David*, *Give me* 200 *foreskins of the Philiſtines, and thou ſhalt have Micha my Daughter to wife:* as *Caleb* did, *If any man will goe and take Kirjathſepher and ſubdue it, he ſhall have my Daughter Achſah,* Joſh: 15. 16. He might have put you upon it as he did the young Man in *Math:* 19. *Goe and ſell all that thou haſt, and follow me, and thou ſhalt have waters of life*; but he doth not put you upon ſuch things, he ſaith,

ſaith, *Whoſoever will, let him come and drinke of the waters of life*; ſo that it is upon an eaſie account. Therefore Conſider theſe things, and through the bleſſing and Grace of God, they may prevaile with your hearts to be more willing then ever to have the water of life.

The next uſe is to let us ſee the Infinite goodneſſe of God, and Condecenſion to poore creatures, That he who is greatneſſe, and Glory, Majeſtie and excellency, ſhould condeſcend to us who are fleſh & blood, corrupt, full of guilt, full of deformity, having no beauty, no excellency, no good in us, That God ſhould condeſcend ſo farre, as that upon being willing we ſhould have waters of life, as was ſaid before, he put no hard tearmes upon us, but ſaith, *Whoſoever will, let him take waters of life*, that is, let him take me for his Portion let him take my Son, he ſhall be his Righteouſneſſe; Let him take my Spirit, it ſhall be his Sanctification; Let him take my word, it ſhall be his Light, Rule, and Comfort, and he ſhall be bleſſed here and hereafter: ô the infinite goodneſs and condeſcention of God towards poore wretches, ſuch as we are. Should you have ſeene *Solomon* in all his Glory and Royalty, to have ſtooped thus farre to a poore Blackamore, full of ſoares, and leperous, having no friend to ſpeake for her, as to ſay, Come manifeſt thy willingneſs to have me, I will have thee into my houſe, I will waſh thee, make thee my Queene, and make thee happie, had not this been wonderfull condeſcention in *Solomon*? Thus is it with God: We Blackamores that were in our blood, and full of ſoares, having no friend to plead for us,

but

but all againſt us, we have no good nor worth in us. Now *Solomon* the Prince of peace and life, he comes and ſaith, will you be ſav'd poore creatures? will you be waſht in my blood? will you goe along with me? will you be happy? come goe along with me, I. will carry you to my Father, you ſhall ſit upon a Throne and live for ever, and Injoy God: ô the goodneſſe and condeſcention of God to poore ſinners!

Laſtly, Here is matter of Comfort unto thoſe that doe deſire and thirſt after waters of life: The Doctrine ſaith, *Thoſe that are willing ſhall have waters of life*; and the text ſaith, *Who ever will, let him take the waters of life:* Waters of life are prepared, and reſerved for thoſe are willing, for thoſe are thirſty; therefore he ſaith in the 21 *Revel:* 6. *If any man thirſt, he will give him of the Fountaine of the water of life freely.* It may be you thirſt, and you are willing, but you ſtill want the waters of life:--- is it ſo, waite patiently, you ſhall have waters of life in due time, and they are worth the waiting for, we can waite for a Bottle of wine, it may be, two or three houres, and for a ſhip of wines, many moneths, and will not you waite for waters of Life? Every promiſe is a tree of life, and the fruit is growing, and when it's ripe for you, you ſhall have it; every one is a bottle of wine, and when it pleaſes God, he will unſtop it, & powre out the wine into your hearts: you ſhall have Chriſt, and the Spirit to ſeale you up to the day of Redemption; you ſhall have the blood of Chriſt to waſh you; you ſhall have God himſelfe and all that is good, therefore waite.

Doe but Conſider a little of the Prodigall in the

the 15 of *Luke*: *And when he came to himſelfe he ſaid, how many hyred ſervants of my Father have bread enough, but I periſh for hunger, I will ariſe and goe to my Father, and ſay*, &c. *And he aroſe and came to his Father*: Now marke, here's the Prodigall, and what ſaith he? there's bread enough in my Fathers houſe, there's water of life in my Fathers houſe, here's none but ſtones, here s none but ſwill for ſwine; *in my Fathers houſe there's bread*, he prizes it, I will goe eat of that bread, he chooſes it, and then he purſues it, *Ile goe*, ſaith he, and ſo goes and makes all the ſpeed he can to get to his Fathers houſe, and have it. And was he long without it? — See what followes, — *And he aroſe and came to his Father; but while he was a great way off, his Father ſaw him, had Compaſſion, ran and fell on his neck and kiſſes him*: the Son ſaith, *Father I have ſinned*, &c. *But the Father ſaith to his ſervants, Bring forth the beſt Robe, and put it on him, and put a Ring on his hand, and ſhooes on his feete, and bring hither the fatted Calfe and kill it, and let eat and be merry*, (and the like:) — When you are willing thus to have water of life, the Father ſees you a farr off, and ſaith, there's one a coming to me, there is one coming for bread, for water of life, and what then? God will run and meete ſuch an one, he ſhall not be long without his water, he will kiſſe, and imbrace him, and give him water of life, he will give him wine, marrow, fattneſſe, and all that is good. Therefore be not you diſcouraged, but moove towards your Fathers houſe, towards the water of life, and it ſhall be brought forth unto you, and given you in abundance.

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